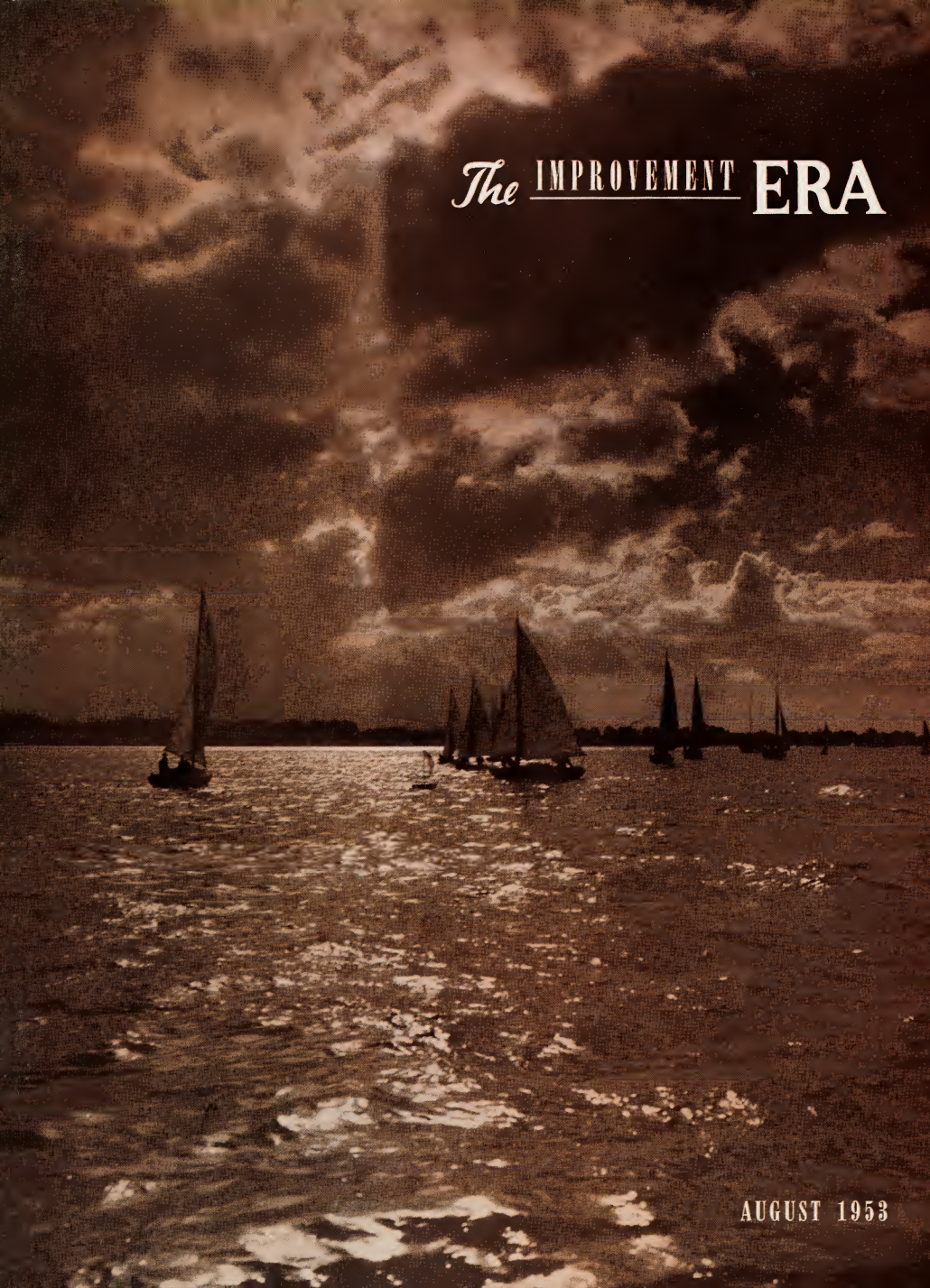


The IMPROVEMENT ERA

AUGUST 1953



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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THE RATE at which the human body can absorb water is limited. When a high rate of sweating is maintained for more than a short period, the loss of water and salt must be replaced. If this loss is more than about five pounds of water an hour, drinking cannot make up the loss because five pounds an hour is the maximum rate at which the body can absorb water. Drinking water at a rate greater than this leads to nausea.

NEAR Plymouth, England, there is a ridge called Torpenhow Hill. As successive peoples came into the region, they used the name already given locally and called the ridge their own name for the hill. *Tor* is Saxon for "hill," *pen* is Celtic, and *how* comes from the Scandinavian *haugr*. Literally then the name means Hillhillhill Hill!

G. WUEST has estimated that the mean annual rainfall and evaporation over the whole earth are equal at 29.25 inches a year; over the oceans rainfall is 29.10 and evaporation 33.15; and over the land surface the values for rainfall and evaporation are 29.61 and 19.80 inches respectively.

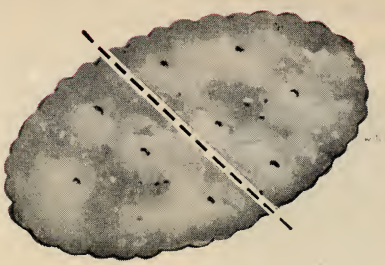
WHITE cotton material of two thicknesses reflects 71 percent of incident radiation compared to 43 percent for khaki. White skin reflects about 45 percent, a dark brunette 35, and a Negro 16.

THE rivers which flow eastward in Italy to the Adriatic Sea are filling in the Adriatic. The Veneto part of the Lombard plain is being extended eastward about three miles each thousand years so that Ravenna is now six miles from the sea. Adria, which gave its name to the sea, is now fifteen miles inland.

A FARM worker today produces enough food to feed fourteen people, a gain of thirty-five percent over ten years ago.

A FRENCHMAN named Bon, near the beginning of the eighteenth century, showed the Academy of Sciences in Paris lovely gray stockings and gloves made from spider silk.

Solved! THE "NO CRUMBS" CRACKER MYSTERY!

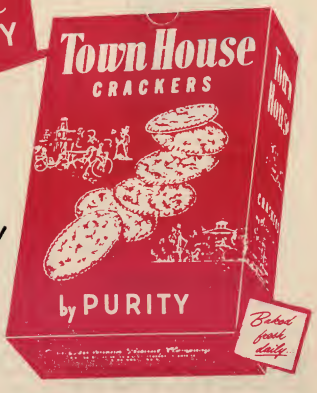


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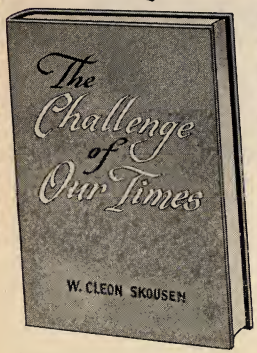
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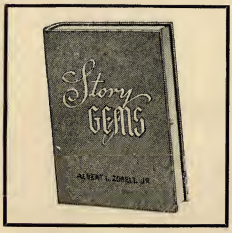
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CORONATION FANTASY: Retrospect and Prospect

by Dr. G. Homer Durham

UNIVERSITY OF UTAH

On June 2, 1953, a twenty-seven-year-old mother of two was crowned "Elizabeth II, by the grace of God, of the United Kingdom of Great Britain and Northern Ireland, and of her other realms and territories, Queen, head of the Commonwealth, defender of the faith." The title she bears differs, and is diminished somewhat, from that borne by her father George VI, her grandfather George V, her great-grandfather Edward VII, and her great-great-grandmother Victoria, who, among others, carried the words "Empress of India." Burma and Ireland today are *not* in the Commonwealth. India is a republic and knows no queen, but is associated in the Commonwealth. South Africa recognizes the crown but threatens to leave the Commonwealth. While all the "pomp of yesterday" is not *yet* "one with Nineveh and Tyre" as Kipling foresaw in his *Recessional*, the fact remains that the empire has receded to its strains. Recall the musical setting by deKoven:

"Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"



Yet, Elizabeth II, as 62nd British sovereign and sixth queen, remains as the symbol of one of earth's mightiest traditions and influences.

Victoria ascended the throne in 1837, the year the Mormon missionaries of the Church from Kirtland, Ohio, entered the British Isles for the first time. Victoria reigned nearly 64 years, until 1901, when she died in her 82nd year. Aged nineteen at her coronation in 1838, she was then about eight years younger than Elizabeth II was in 1953. In the meantime, the span of life expectancy has increased. Suppose Elizabeth II should reign as long as Victoria? The span 1952-2016 would embrace approximately the same time.

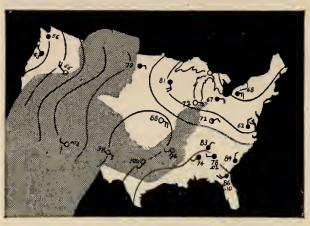
What of the future between 1952 and 2016? Many now living remember Victoria's "Diamond Jubilee" in 1897. If Elizabeth II lives to celebrate sixty years of rule, many of us reading these pages won't be around! Speculation may be idle, and fantasy merely amusing; but imagination is still a basic human resource, and one we will briefly indulge in, anticipating (vainly, it is true) some of the things that Elizabeth II's reign may see. We will assume it will last as long as Victoria's, or until 2016 A.D., and further assume that there will still be a British throne and state by that time! ("There'll always be an England. . . . ")

Commencing with items of Era interest, we might note that this magazine will have passed its centennial in 1997 (its circulation could be about 500,000), and we trust that time will have dealt gently with all members of the editorial staff! It is possible that the fifteenth President of the Church, by 2016, will be serving as senior editor, whether we publish monthly on paper or by that time will have become a TV-polaroid daily, in the homes of subscribers, for thirty or forty years previously. Moreover, the President will (at present rates) preside over some five hundred or more stakes; and seats at April conference will really be at a premium. Ward teaching reports from all these stakes will require some electronic calculations. That future senior editor could now be a tenderfoot Scout and deacon of twelve or fourteen, or, possibly, a newly-ordained twenty-year-old elder; or, even an as-yet-unborn infant or convert! The U. S. A., if, like the British state, such an entity by such a name is still known, (the Roman empire survived in the eastern Mediterranean to give Rome a life span of nearly two millenniums, 750 B.C. to 1453 A.D.; but states nowadays do not show such longevity!) will be under the presidency of its 50th Chief Executive—if President Eisenhower and his successors have one term each. Or maybe the 42nd President (if two terms each has been the rule) will be struggling with the 113th Congress (if we still have a Congress, and I hope we do!). This president will probably be either from California or Texas, instead of New York or Ohio as during Victoria's reign.

Moving back closer to home, we might observe that ward bishops, by 2016, may each have a round dozen ward clerks, replacing the financial and statistical duos and trios, and occasionally quartets, known in 1953. Paper work and reports do multiply in the administrative age of technology. Or, intercom-electronic-IBM-viewer files may permit

(*Continued on page 588*)

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Don't shoot the  Weatherman

We don't know about the weather where you live, but in our town this year people seem to bemoan the weather more than usual.

Weather has always been a billion-dollar thief. Hurricanes . . . dust storms . . . tornadoes . . . floods . . . hail . . . crops washed away, blown away, or burned. Millions of dollars just to tidy up after weather has paid its visit.

The unknown facts about winds, waves and weather have long challenged the curiosity of research men. For example, in 1940, studying the composition of smoke, Doctors Langmuir and Schaefer of General Electric were asked to help the government in the improvement of gas masks. Then they developed a white screening smoke to protect our troops from enemy aircraft.

Tougher problems followed. Air Force pilots found that they lost radio contact flying through snowstorms—a condition scientists call "precipitation static." Another headache was the icing of plane wings.

General Electric scientists took these problems to the icy summit of blizzard-swept Mt. Washington, where 60-mile winds and 5-below temperatures are average in winter. There they began to probe deeper into the mysteries of cloud structure and the growth of cloud particles.

At the same time, weather studies continued back in the G-E Research Laboratory. Then came the historic day in November 1946 when a cloud was first persuaded to dump its snow to order—all because it had been fed a few handfuls of dry ice.

The study of precipitation static, then of aircraft icing, had developed through cloud studies to the first "man-made weather."

Because of its importance and wide application to the nation generally, all data and control of further experiments were handed over to the government. A contract followed between the military forces and General Electric for more research.

That program has now ended. But not before we had a glimpse into the vital possibilities of making it rain, modifying thunderstorms and hurricanes, clearing ground fogs near airports, preventing hail.

This is but one example of what can happen when research men of experience set about widening the field of man's knowledge.

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GENERAL ELECTRIC



VOLUME 56 ~ NUMBER 8 ~ August 1953

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The Cover

Summertime and vacationtime mean different things to different people—fishing, hiking, fun at the beach, sightseeing, or any number of other activities. Our cover picture for August, "Columbia River Sailboating," by Ray Atkeson shows a sport that is becoming more and more popular. But whether or not you will have an opportunity to go sail-boating, we hope the cover itself will add to your summer enjoyment.

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50 North Main Street
Y.M.M.I.A. Offices, 50 North Main St.
Y.W.M.I.A. Offices, 40 North Main St.
Salt Lake City 1, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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Jacob Hamblin

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by Pearson H. Corbett

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—President J. Reuben Clark, Jr.
General Priesthood Meeting
April 4, 1953

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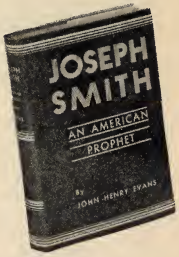
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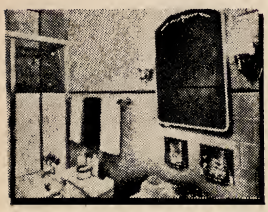
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THE CHRISTIAN PATRIOT

by Phil Hannum

Francis Scott Key loved God and country and served both faithfully for more than six decades. His fame is secure among his countrymen as author of the national anthem, "The Star Spangled Banner," but he deserves to be remembered, too, for several excellent hymns and for a busy, useful, Christian life.

Even "The Star Spangled Banner" came into existence because Key was performing a Christian act and duty in going through danger to help a friend. The friend was Dr. William Beanes of Upper Marlboro, Maryland, captured by the British in their drive on Washington during the War of 1812. Hearing that British naval officers of the fleet threatening Washington might be able to release Dr. Beanes, Key went out to the fleet under a flag of truce.

During this mission, he observed that the British fleet was about to launch a surprise attack on Fort McHenry near Baltimore.

Realizing that Key was aware of their plans, the British officers held him on board ship during the night while the bombardment proceeded. Then, of course, it was the sight of our flag still flying above Fort McHenry at daybreak that inspired his famous poem, written at that moment on the back of a letter. When the British set him ashore later in the morning, he gave the verses to a printer and by evening Americans were singing "The Star Spangled Banner" from printed leaflets, distributed in the streets.

Key's most famous hymn was "Lord with Glowing Heart I'd Praise Thee," which he wrote five years later. No collection of his poems appeared in his lifetime, but in 1857 they were published for the first time under one cover. However, none matched our national anthem or this hymn in either quality or popularity.

Writing of poems and hymns really occupied only occasional hours of this famous American's life. Key was the son of a plantation owner, born in Frederick County, Maryland, on August 9, 1780. His interest ran to law early in life, and he was educated at St. John's College, Annapolis, where he was known as a devout Christian student and careful scholar.

Francis Scott Key began his law career in Frederick City, but greater opportunity in the national capital encouraged him to move there. For years he served well and capably as district attorney for the District of Columbia.

As a Christian he was placed in a puzzling situation when his father's estate, along with many slaves, passed into his control. The idea of owning another human being distressed him, even in his boyhood. When he inherited the estate, Key began work on a plan for setting up a colony for American slaves in Africa, planning to send his own slaves to the colony as free men and women as soon as practical. Such a plan immediately ran into tremendous obstacles, however, so he devoted much time to making his slaves as happy and as comfortable as possible.

He set up a Sunday School and held regular religious services for them at a time when many states were passing laws making it a criminal offense to give slaves religious or educational instruction of any type. When slaves were drawn into courts in his district, he gave them the benefit of his legal experience without charge. When illness, quarrels, need for clothes, food, or housing arose among his slaves, he always stepped in to help. He made tasks on his estate as light as possible.

While it might be asked why Key did not set all his slaves free, one must remember conditions that existed in every state at that time. Many free Negroes were taken prisoners on false charges of being runaway slaves and sold back into the slave market. By keeping his Negroes on his plantation, Key was able to guard them against such plots, while he worked with other white men to make the African colony a practical reality.

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The Church Moves On

A Day To Day Chronology Of Church Events

June 1953

4 President David O. McKay was in Washington, D. C., attending a conference of the United States State Department.

7 Elder Leo Reeve sustained as president of Zion Park (Utah) Stake, with Elders George Fenton Whitney and Amos Lavar Hinton as his counselors. President Elmer A. Graff and his counselors, Elders Lafell Iverson and Ivan J. Barrett, released.

8 President Stephen L Richards of the First Presidency received an honorary degree of doctor of laws at commencement exercises of Brigham Young University.

Elder Ezra Taft Benson of the Council of the Twelve dedicated the new Home Living Center on the University of Utah campus, Salt Lake City.

Elder Adam S. Bennion of the Council of the Twelve delivered the commencement address before the graduates of Brigham Young University. Later he was awarded an honorary degree of doctor of letters.

President Richard L. Evans of the First Council of the Seventy delivered the commencement address before the graduating class of Evansville College, a Methodist school at Evansville, Indiana.

9 Elder Ezra Taft Benson of the Council of the Twelve delivered the commencement address at graduating exercises of the University of Utah. After his address he received an honorary doctor of laws degree from that institution.

The annual all-Church volleyball tournament opened at Deseret Gymnasium, Salt Lake City.

10 Pre-June conference events included a Y.W.M.I.A. camp institute, at the Wigwam in Mill Creek Canyon.

Campus Branch, East Provo (Utah) Stake, won the all-Church volleyball tournament. This team, with the exception of one man, is made up of Hawaiians. Monument Park Ward, Monument Park (Salt Lake City) Stake, placed second; Clearfield First Ward, North Davis (Utah) Stake, was third, by defeating a Long Beach (California) team; Mesa Ninth Ward, Mesa (Arizona) Stake, took fourth by winning from a Blackfoot, Idaho, team; Hoytsville Ward, Summit (Utah) Stake, took the consolation crown by defeating College Hill Branch, Logan (Utah) Stake. Plain City Ward, Farr West (Utah) Stake, received the sportsmanship award.

11 A Y.W.M.I.A. camp crafts and games conference was held in Jordan Park.

A Y.W.M.I.A. sports fest was held at Deseret Gymnasium.

In the all-Church relays at the University of Utah stadium, L.D.S. Institute of Religion at Tempe, Arizona, won first place in the 400 yard shuttle relay, with a new Church record of 43.2 seconds. Fillmore First Ward of Millard (Utah) Stake placed second, and Elysian Park Ward of Glendale (California) Stake gained third.

Seven thousand dancers took part in the first performance of the annual M.I.A. dance festival held in the University of Utah stadium.

Two performances of the M.I.A. drama festival were held in Kingsbury Hall, on the University of Utah campus.

12 The fifty-fourth annual June conference of the Young Men's and Young Women's Mutual Improvement Associations began on Temple Square.

"A Folklore Festival of Speech" was presented in Kingsbury Hall, University of Utah campus, by the M.I.A. speech department.

"M.I.A. Dance Yearbook 1953" was given a repeat performance, for the most part with different participants, in the University of Utah stadium. It was estimated that some fifty-five thousand spectators saw this year's dance festival.

L.D.S. Institute of Religion at Arizona State College at Tempe, Arizona, won the 440 yard relay in the all-Church track meet at the University of Utah stadium. A new record for this event was set for the Church, with 45.3 seconds. In other events, Cary Higley of Brigham City Fourth Ward won the high school mile run, and Paul Anderson of Brigham Young University won the college mile run.

Elder Ezra Taft Benson of the Council of the Twelve received an honorary doctor of agriculture degree from Iowa State College, Ames, Iowa. He received his master's degree in marketing and agricultural economics here in 1927.

13 Today's M.I.A. conference sessions were departmentalized.

"A Scout is Born," a pageant marking forty years of Scouting in the L.D.S. Church, was given at the University of Utah stadium.

14 Elder Adam S. Bennion of the Council of the Twelve delivered the Church of the Air address over the Columbia Broadcasting System's radio network. His sermon was titled "And Then, Along Comes a New Generation."

The annual June conference of the Mutual Improvement Association closed with a general morning meeting, under the direction of the First Presidency, and a high honor award program in the Tabernacle Sunday afternoon. Recognition tokens were given to Eagle Scouts, Silver Explorers, to those men and boys attaining Deseret recognition, and to Honor Bees and Mia Joys. During this service, President Oscar A. Kirkham of the First Council of the Seventy was especially honored for his efforts in scouting in the Church.

15 The twenty-eighth annual leadership week began at Brigham Young University.

17 Primary General Board members left Salt Lake City for Canada to conduct conventions in the Canadian stakes, the first in a series of conventions throughout the Church.

19 This was the annual old Folk's Day in the Salt Lake City area. As usual, festivities were held in Liberty Park and were enjoyed by thousands of persons seventy years of age, or beyond.

22 The Salt Lake City Boy Scouts summer camp officially opened for the season. Approximately one hundred Scouts set up camp at Tracy Wigwam in Mill Creek Canyon to enjoy a week of hiking, nature study, marksmanship, and other activities.

IF YOU CAN'T GO ON A MISSION

By John Roderick

I LONG wanted to fulfil a mission, but I couldn't go because of physical handicaps—a severe speech loss and the use of one arm gone, from cerebral palsy. But this didn't stop me from fulfilling a mission at home. Yes, I filled a mission and gained a testimony by telling the story of the gospel to out-of-state students who came to Utah to study.

I entered college in 1948. This was my first time away from home. During my high school years I had been very active in seminary, so I at once registered at the L.D.S. Institute. Shortly thereafter I joined Lambda Delta Sigma, L.D.S. fraternity.

That first month I met a young man who had come from Minnesota. He was invited to the institute one Sunday and was so impressed by our people that he soon was converted and eventually was married in the house of the Lord.

The year I was a senior, I lived in a roominghouse with seven boys from Utah, Wyoming, Massachusetts, Idaho, California, and Turkestan. After a year of studying and praying faithfully, one of these young men was baptized into the Church.

The boy from California belonged to a community church in Berkeley. When he found out I was the national editor of the Lambda Delta Sigma paper, he asked about the Church. He later joined Lambda Delta Sigma, passing the pledging test with a ninety-eight percent mark. In order to do this, he had to know the Articles of Faith, the names of the Church leaders, and selected scriptures from our standard works. Soon after this I took him to my home in Idaho where my father is bishop. He was much impressed with the people in the Pleasant View Ward at Malad. Since I was working on my Master M Men award, I asked him to join with me, and he soon became very active in the M.I.A. work, taking part in the roadshows and activities at the institute. This boy would burn the light until dawn, sometimes, reading and studying the Book of Mormon that I gave him. The following year we went to Church together and studied together. Later he was baptized.

So if you can't go on a mission, you can still perform a mission for the Church.



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HIGHLAND . . . ILLINOIS

President McKay Receives High Honors



For rendering "distinguished service to boyhood," president David O. McKay has received high honors from the National Council, Boy Scouts of America, in the form of a special citation and the Silver Buffalo award. President McKay was one of six men to be so honored at the annual meeting of the National Council held in Los Angeles July 17.

President Heber J. Grant and President George Albert Smith also received the award during their lifetime.



—Otto Done photo.

Winter Quarters—1953*

by S. Dilworth Young

None wanted death!
'Twas life they asked;
Here first—and then
Hereafter.
They hoped to meet their Maker
Face to face on earth.
Their prayer was for an
Earthly paradise
With him—whose imminent return
The prophets eloquently testified.

But here they died,
Or oft along the way.
And dying, reaffirmed
That if it could not be
In this frail mortality,
Then afterward.

Those remaining
Gathered up the burdens
Where laid down, and
Pressed on to their destiny,
To gather strength to take
The glorious word
To all the earth.
How well they hoped, we
Can imagine well;
How well that hope will
Finally succeed
Is in our hands.

(*Thoughts while listening to the Sunday Memorial Service, May 31, 1953, Winter Quarters)



DEEP SUMMER

By Marian Schroder Crothers

Caught in the noontide quietude,
The heat haze shimmers on the fields;
The drowsy hum of lazy bees
A soft, persistent music yields.
The sun's hot fingers touch the trees,
And, burdened with their ripening fruit,
Each one stands quietly, aware
Of deep fruition, voices mute.
This is the time when earth has made
Her verdant promise come to flower;
Deep summer holds these lavish gifts
And waits the magic harvest hour.

APRICOT HARVEST

By Les Goates

A fruitful bough is the apricot,
In yield so great its limbs are brought
Low to the ground in token bent
For sun and soil—and water sent.

All hail the robust apricot!
You have to pick, disposed or not,
To put the luscious fruit to use—
Some put up fresh, some jam, some juice.

When trees are bare or bowed with snow
It's rather comforting to know
On trim-stock basement shelf you've got
One hundred quarts of apricot!

GREEN VALLEY . . . MOAB

By Georgia Moore Eberling

In Moab there are trees to wrap cool shade
About white houses, and the roses bloom
Against the fences; dandelions wade
In all the ditches; and the milkweed's plume
Flies high. Outside the valley red cliffs leer,
And dusty sagebrush droops beneath the sun,
While sand waste spreads somber and austere,
And overhead the panting, lost winds run.
The desert seeks to claim her own once more,
That faith and patience plucked from her close grip.
She creeps in silence to the valley's door
And lies in wait armed with her cactus whip!
Each western valley with its verdant charms
Was torn by bitter toil from the desert's arms.

FALLING BLOSSOMS

By D. J. Roberts

Soundless through the gentle air
As the butterflies and fair
As a luna's wings at dusk,
Beauty sheds a further husk.
Spent, the blossom lure of spring
Wafts on lonely, perfumed wing
Toward the anonymity
Of this pale fragility
Swirled in drifts upon the grass.
Moon-white petals, I shall pass
Velvet-footed where the fleet
Season ravels at my feet.
I shall watch with tempered sight,
With reverent tread observe the rite,
Recalling, lest again I mourn,
The autumn apple being born.

MORNING-GLORY TIME

By Greta L. Rose

From each tiny trumpet
Morning is proclaimed.
Now the east has wakened;
Summer light is framed,
For heaven spills its blueness
Where these flowers climb.
Day shines forth in gladness—
It's morning-glory time!

CIRCLE OF THE WORLD

By Anobel Armour

The boy was tall as any mountain now
As he stood, head uplifted, hands uncurled,
Reaching past present lane and green-leafed bough
To palm-hold the great circle of the world.

His feet might cling to earth through this long day,
But his mind would go like a shooting star
From archipelago to harbor bay
Or any place where blue horizons are.

Only the old find comfort in the small,
Secure, familiar paths their feet must go;
A boy looks up to where the sky is tall
And out to where the far and wild winds blow.

He will go out someday from this small place
And build another world eventually,
Walking the earth with sunlight on his face,
The sunlight of his own discovery!



SMALL TOWNS

By Thelma Ireland

I like to pass through little towns
While riding on a train.
Although one gets a fleeting glance,
They beckon, "Come again,"
With women in gay sunbonnets
Out gardening in the sun,
Round pansy beds in green front yards,
Like hooked rugs neatly done.
Upon each hill a tall standpipe,
Worn like a silver crown
On which is neatly advertised
The name of its proud town;
Old horses plowing in the fields
With slow and rhythmic plodding,
Old rocking chairs left on the porch,
Continuously nodding;
Each town a world within itself
With its own history,
But joined together they all form
Our nation's vertebrae.

ON LOVING THE RAIN

By Elaine V. Emans

There are the lovers of the rain
Who watch it down a windowpane
And find a curious delight
In its tattoo on a roof at night.

But I would hear, within a wood,
Leaves whispering their gratitude,
And I would smell rain, cleanly fresh,
And I would feel the tiny mesh
Its fingers weave across my skin—
Did I not know, too, that within
Doors, while the drops fall helter-skelter,
Much is to be said for shelter!

WHILE SUMMER DREAMS

By Ruth Bassett

A sheet of water lies beneath the gold
Of summer sun and breathless heat of noon;
Sleep seems the quiet country to enfold
As in the air the drowsy insects croon.
A lone horse, tethered to a tall, etched pine,
Stands as in sculpture, with its dreaming eyes
Upon the river, where, with coiled, slack line,
A flat, gray boat in picture stillness lies.

High on a rock, across the glinting sands,
Eager and shrill, a small boy's whistle rings,
Merry with life, as fishing there he stands
And to the dormant scene, youth's magic brings;
And noonday's pulse is quickened by his fun—
Because a small boy whistles in the sun.

MANIFEST

By Lael W. Hill

With infinite patience he performs, each day,
The miracle of dawn upon the world;
Dark he makes falter, and the night turn gray,
And light at his command is all unfurled.

Over and over the shining sun appears,
The earth is warmed; its creatures wake again.
With what eternal patience down the years
He thus makes manifest his love for men!



Who Should Perform Temple Marriages?

When young people are approaching marriage in the temple, one of the questions that naturally occurs is: Who should perform the ceremony? Often (especially in the Salt Lake Temple area) they ask a member of the First Presidency or of the Council of the Twelve to perform the ceremony.

With the constantly increasing growth of the Church, however, with ever-increasing appointments at home and away from home, and with many urgent and unforeseen assignments, it is becoming more and more difficult for the First Presidency and the Twelve to accept the requests that come, or to give assurance that they will be within reach at any previously appointed day or hour. The important thing, however, is not that a particular individual shall perform the ceremony, but that it shall be performed in the temple by someone so authorized, and that the everlasting blessings of the eternal marriage covenant shall be secured.

In every temple there is available or within reach at all times someone (including the Temple Presidency) who has been delegated by the President of the Church and set apart to perform this service. We have every assurance that thoughtful young people who approach this glorious time of life will understand the circumstances that make the First Presidency and the Twelve less available for performing marriage ceremonies than they once were.

We urge all who are approaching marriage to qualify themselves to enter the temple and to partake of the inestimable blessings of this eternal covenant.

Men authorized to officiate at the marriage ceremony are always available, so there need be little or no delay because of other conflicting duties.

THE FIRST PRESIDENCY

There Are Goals Ahead*

by President David O. McKay

These young people, and all present, have been studying where we came from, why we are here, whither we are going. They have been taught that the Constitution of the United States was inspired of God, that liberty, free agency, is as precious as life itself, that character is the result of righteous living, and that "character is higher than intellect. A great soul will be fit to live as well as to think."

*From an address delivered at the closing session of M.I.A. conference, June 14, 1953.

Thank you for your uplifting message, Dr. Arthur A. Schuck, Chief Scout Executive, BSA.

My dear friends and associates, I am glad even though I am trespassing upon your time, to say a few words in conclusion, and to leave you my blessing.

There is an old saying that "nothing succeeds like success." Today, at this hour, you look back over a great convention, with a satisfaction that it has been successful, and yet I

(*Continued on following page*)

The Editor's Page

am sure that you have not realized your ideal. You will now start to build for another year to realize the ideal and to make stronger some phases which need strengthening.

You young men and women who have achieved honors and have received awards cannot stop here. There are goals ahead. You remember Pope's saying that "Hills peep o'er hills, and Alps on Alps arise." I trust that is the impression that you have received, the inspiration that has come to you throughout this conference.

To you board members I wish to say that as we look back over the success of all these various meetings as outlined in your program and which are now a reality, that we are not unmindful of the hours and days and weeks and months of effort that you have put forth. Every meeting, every presentation by drama, dance, singing, or speaking, but reflects the result of your self-denying efforts to make each a success. God bless your worthy endeavors!

I should like to name a few details while I mention the evidences of success. The program itself indicates it. The dance festival Thursday and Friday nights indicated it. Seven thousand young people took the first step on that stadium at the very minute that you said the entertainment would begin. A little thing? yes; but little things tell how great things are accomplished.

The same happened last evening at the great entertainment, "A Scout Is Born." Right on the appointed hour the Scouts began to march on the stadium. In the inspirational meeting of the Golden Gleaners yesterday—and I mean every thing which that word *inspirational* connotes—every evidence pointed to care and attention. The same thing in the Master M Men's breakfast—all the details were in hand, and I am sure these evidences were apparent in every one of your many groups.

Yes, you have attained success, and your efforts have been worth while, and we pay you tribute. But your ideal is not yet realized, and I hope it never will be because the realization of goals ahead will inspire you to greater activity.

Now, in conclusion, may I ask you leaders to take a message home to your boys and girls. Please tell them ever to keep in mind three conditions upon which their success depends: First, inheritance; second, environment; and third, self-effort.

Tell them that most of them have inherited a good name. They come from noble parentage. It is their duty to maintain that name in honor. Girls are recreant to the trust who would do anything that would bring sorrow to their mothers' heart or in any way cast reflection upon the good names that the fathers have made, and that applies even more particularly to young men. It means that you girls should be careful about the character and lineage of the boys to whom you promise companionship through life. You, too, must build a good name for the children who will bear your name.

Environment—Yesterday, in the Golden Gleaner group, one of the sisters gave an example of a young girl who came from a home that was not just ideal; but the environment of M.I.A. transformed her life and made of what might have been a failure, a successful, beautiful girl. Environment has a great influence upon us, and that is why we say, God bless the M.I.A. In your drama, in your dance festivals, in your singing, in your teaching of the gospel, the true philosophy of life, bring the boys and girls in. Help your presidency, girls, to obtain that high ideal of seventy-five percent of the membership of the girls in religious activity. Young men, that is your ideal, also.

Self-effort—Self-effort rises above environment.

To control or to rise above environment keep in mind four things:

First, *studiousness.* Study the Bible, the Book of Mormon, the Doctrine and Covenants. Become acquainted with those great men: Joseph sold into Egypt, Abraham, Peter (that rough fisherman, I like him), Paul, James, Timothy (a young boy, an ideal for you priests), and Titus. Study Tennyson. You have a chance to get acquainted with the most noble men in the world. Just keep a book by your side—memorize some of their true sayings and true philosophy. Studiousness!

Second, *self-control.* Be strong in standing for the right, not stubborn, but proud to defend your name and the principles of right. Control your tempers. Keep the name of God sacred. Control your appetites and your passions.

Third, *service.* " . . . he that loseth his life for my sake shall find it." (Matt. 10:39.)

Fourth, Seek guidance from God always. With all my soul I admonish you to do that. Take that message home. I give you this illustration because by some, prayer is thought to be nonessential: The manager of a great business firm knew it was an important factor in his success. One morning one of his superintendents came rushing into his office and told the secretary he wanted to see the manager. She said promptly, "He is in conference." "He cannot be in conference at this early hour," said the superintendent and rushed by her, opened the door, and then quietly retreated, closed the door, and said to the secretary, "I did not think he was that kind of man." "Yes," said the secretary, "I told you he was in conference." "Yes," replied the superintendent, "in conference with One more important than I."

I close with this testimony, that divine guidance is a reality, as real today as when the Savior said to his Father, "And I knew that thou hearest me always." (John 11:42.) Get that consciousness. So live that you may have that response to divine guidance, and your life will be happy.

(*Concluded on page* 588)



President
Joseph Fielding Smith

Your Question

by
Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

The Meaning of "Son of Man"

QUESTION:

"In Matthew 20:28, we find the following: 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' What is the correct meaning of the term 'Son of man?' The marginal reference leads me to Philippians 2:7, which is as follows: 'But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.' Are we to understand that 'Son of man,' has reference to the fact that Jesus came into the world, 'in the likeness of men,' or, became mortal? If not, what does it mean?"

ANSWER:

In each of the four gospels we read where the Savior frequently refers to himself as "the Son of Man." Invariably in the New Testament, the common noun, "Man," is printed with a lower case "m." This is very likely due to the fact that the scholars who did the translating did not understand the significance of this expression. Seemingly, they took the view as you have expressed it, that it has reference to the fact that our Lord became a man and while on the earth appeared as a man. You will realize that for centuries the prevailing notion that God, when speaking of either the Father or the Son, was without body and was not in the form of man, except as our Lord appeared among men in his earth ministry.

The expression should be written, "Son of Man," with a capital "M," meaning Son of God. In revelations given to the Prophet Joseph Smith, the Savior uses this term when speaking of himself. See the Doctrine and Covenants, 45:39; 49:6, 22; 63:53; 68:11. There are other occasions when our Lord called himself "Son Ahman." See Sections 78:20 and 95:17.

This title given to the Savior may have been common in the days of the antediluvian saints. It is recorded in the Pearl of Great Price, that Enoch saw generation after generation down through time, and we read, ". . . Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth. (Moses 7:24.) Then in verse 54 we read, "And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things." From these words written long before the advent of Jesus Christ on the earth, it would appear that he was known by this title in that day.

We have received other definite information in the counsel the Lord gave to Adam, as recorded in Moses 6:57, which is as follows:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time."

Here the Father speaks to Adam of himself as a Man, whose name is "Man of Holiness." Therefore, we are justified in saying of Jesus when referring to himself as Son of Man, he means that he is verily the Son of God who is Man of Holiness, or Holy Man.

Incidentally we learn that the place where Adam dwelt, and where he blessed his righteous descendants three years before his death, and where the Lord appeared to him, was named Adam-ondi-Ahman. May we not in truth say that the meaning of this name Adam-ondi-Ahman is, the place, or land, of God where Adam dwelt?



—Photographs by The Deseret News-Salt Lake Telegram

The Mormon Pioneer Memorial Bridge which spans the Missouri River.

THE MORMON PIONEER MEMORIAL BRIDGE

by Albert L. Zobell, Jr.
RESEARCH EDITOR



President David O. McKay and President J. Reuben Clark, Jr., on a rolling hillside overlooking the bridge.

BY SPECIAL train, by a cavalcade of busses chartered by the Sons of Utah Pioneers, and by private automobiles, members of the Church returned to the Missouri River, boundary line between Nebraska and Iowa, and for two days were royally treated by their hosts—the people of Omaha. The occasion was the dedication of the new Mormon Pioneer Memorial Bridge which spans the Missouri River within fifty feet of the site of the first ferry erected under the direction of Brigham Young as the Saints established Winter Quarters in the fall of 1846, in preparation for what was to become the tragic winter of 1846-47 for those exiles from Nauvoo.

President David O. McKay and many of the General Authorities, together with several hundred other persons, arrived by train in Omaha Sunday morning, May 31. Within the hour he and the brethren were attending a special missionary and branch conference in the Omaha Branch chapel. Here at noon, more than eight hundred of the special guests were served a meal by the three hundred members of the Omaha Branch.

In the quiet of the Sabbath afternoon, a meeting was held under the direction of the First Presidency upon hallowed ground—the cemetery at Winter Quarters. Here the visitors were bid welcome by the city and the bridge officials. And here as Elder Spencer W. Kimball of the Council of the Twelve, President J. Reuben Clark, Jr., of the First Presidency, and President David O. McKay recounted the story of the Pioneers, one could not help contrasting the honored reception given to Church members that day, with that of slightly more than a century ago, when even the elements seemed to combine to forcibly take from those sturdy men, women, and children, their few remaining possessions—sometimes life itself.

Sunday evening in the Aksarben Coliseum, a sacred historical pageant, *Come, Come Ye Saints,* depicting the history of the Church with emphasis on those events that took place in the Omaha area, was presented. Here, a 100-voice choir from Brigham Young University furnished music. This group had sung at the cemetery and were to sing at the dedicatory exercises.

Monday morning June 1 (which was the anniversary of Brigham Young's birth), featured a motorcade through a two-state line of march, and a parade witnessed by an estimated twenty-five thousand spectators. It was the day of the formal dedication of the Mormon Pioneer Memorial Bridge. The program, on the Nebraska entrance of the bridge, was conducted by Marvin G. Schmid, of Omaha, general chairman of the dedication committee. The invocation was offered by Rabbi Myer S. Kripke; L. Dale Matthews, chairman of the North Omaha Bridge Commission gave a welcoming address; Dr. H. L. Karrer, a former chairman of the bridge commission, reviewed the history of the bridge; the Pioneer Trail Plaque, the gift of the Church, was unveiled by Kate B. Carter and Richard A. Lambert, presidents of the Daughters and the Sons of Utah Pioneers, and was accepted by W. F. Schollman, another former chairman of the bridge commission.

Governor Robert B. Crosby of Nebraska, Governor William S. Beardsley of Iowa, and United States Congressman Roman Hruska made remarks. The Very Reverend Carl

(*Concluded on page* 582)



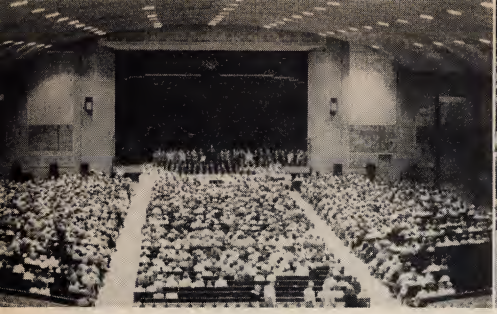
President David O. McKay addresses the audience in the Winter Quarters' Cemetery, Florence, Nebraska.



President David O. McKay and President J. Reuben Clark, Jr., are met at the train by officials of the bridge commission.



Richard A. Lambert, president of the Sons of Utah Pioneers, and Kate B. Carter, president of the Daughters of Utah Pioneers, stand before the plaque that they unveiled on the Omaha approach of the bridge.



The audience which saw the historical pageant at the Aksarben Coliseum, Sunday evening.



Sons of Utah Pioneers in Mormon Battalion costumes participate in parade.

Dedicatory Prayer

Text of dedicatory prayer offered by President David O. McKay at the dedicatory services of the Mormon Pioneer Memorial Bridge, Omaha, Nebraska, Monday, June 1, 1953.

With gratitude and praise, we come to thee, O God, the Eternal Father, in prayer on this auspicious occasion. Nearly a century ago men of vision dreamed of the possibility of what tens of thousands witness today as a reality. We are grateful for these forward-looking men. They are the builders of empires, contributors to the world's progress.

We are grateful for the government of the United States that fosters individual initiative and thereby makes such achievements possible.

We are grateful for the architect and engineers, members of commissions, for the workmen, skilled and unskilled, who day after day, month following month, have, through intelligence and industry, made this bridge a reality.

We are grateful for the spirit of true brotherhood manifested by the members of the North Omaha Bridge Commission that designated this great steel structure "The Mormon Pioneer Memorial Bridge," thereby commemorating the faith, dauntless courage, and unflinching heroism of the Pioneers who early founded settlements in this area and ferried across the Missouri in a matchless trek westward. May that spirit of brotherhood become more potent in human hearts, until all will worship thee as Father and recognize every man as brother.

In its designation as the Mormon Pioneer Memorial Bridge this mighty steel structure becomes an unbreakable link uniting the past generation to the present, in the hope that the faith, industry, and undying fortitude of the Pioneers will continue to be a guiding and encouraging light to all who read their simple but incomparable story.

From the ferry to this strongest bridge across the Missouri River there has passed a century of progress. We pray, O Lord, that thou wilt inspire men to desire to make equal advancement in preserving and making applicable to society the principles of individual liberty and freedom of worship sought by the Pioneers and vouchsafed by the Constitution of the United States.

May these ideals ever be connoted with this inspirational occasion as we invoke thy protecting care upon this memorial bridge, and dedicate it for the convenience and use of millions whose progress and pleasure will be enhanced thereby.

For this realization of a dream come true we praise thy holy name, and pray for desires and strength to emulate the faith and high ideals of the Pioneers to whose memory we now dedicate it as a fitting memorial.

This we do reverently in the name of our Savior, Jesus Christ. Amen.

Brigham Young University choir singing at the dedication of the Mormon Pioneer Memorial Bridge.



Part of the crowd before the speakers' platform at the bridge dedication.



"... If You Keep My Commandments..."

by La Preal Wight

"IF YOU keep my commandments. . . ."

And she had kept his commandments.

This thought came to me suddenly and impressively the day Mary Hurren Wight walked into her kitchen with the sick child in her arms. It was not her child, for she was seventy years of age; nor was it the child of her kith and kin. It was the sick child of total strangers, people bogged down with trouble and a broken car, camped under the locust tree at the end of the lane.

Mary's children rose up in protective alarm.

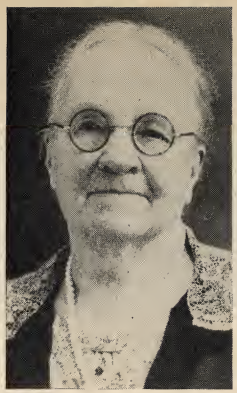
"Mother! You might be exposing the whole family to something terrible," they remonstrated. "You don't know what the child has. It could have *anything*!"

"It is not a question of what it has or could have," she answered firmly. "The child is sick. A little baby cannot be sick inside a wretched car—with Mormon homes about it. Every house has a door. Doors were made to let people in. And when has my door ever been shut?"

"We know," they continued. "But there is so much one could do without bringing the child home."

"That's just it," triumphantly replied their mother. "Home, this innocent young one has no home! We have a warm, happy one—and there is room at our inn. Besides, in a way these people are strangely close to us, camped as they are under our one locust tree. Literally, they are our neighbors."

Linked by common understanding of their mother's purpose, which seemed always clear and fixed when she was serving for good her fellow men, the girls' significant glances subsided. It may have been, also, that they saw the sick child's face, for with one accord they agreed they should call a doctor.



Mary Hurren Wight

"Yes, immediately," said Mary, "although there is not much a body can do at this stage. The little soul is so near to making its last earthly flight. I doubt that even a doctor can help." Then she added, slowly, "I think you had better put a bite to eat on the table. The child's mother will be here. She's hungry. Her husband is, also. They have been worried, those two. I guess they never thought of food. At least they did not have any. I asked them. Set the table for two."

MARY HURREN WIGHT was my grandmother, and I never came in close contact with her that I did not realize I was in the presence of a good woman. But I think I had never known until the following two days just how much strength there is in a beautiful soul. I was to learn it through the eyes of the dead child's mother, for in spite of everything one could do, there was a moment when the baby smiled up at us, gratefully, it seemed, from its warm, clean bed in Mary's kitchen, then, with a little sigh of such sweet content, closed its eyes peacefully; and its soul winged homeward.

Later, husband and wife approached Mary, their hands clasped together, his arm laid consolingly about his partner's shoulder. There was a mystified terror in his eyes, and his speech was awkward and hesitant in its despair.

"Could we . . . would we be able to . . . well, his mother and I would like a little sermon preached before we bury him. Would it cost too much?"

"Not a penny." Mary promised them with that peculiar knowledge of things that seemed to place her so essentially apart from the rest of us, in their minds. "My Church does not take money for preaching."

As she continued to explain to them our beliefs, I saw the fear leave their faces, and in its place adoration for this aged woman lit up their countenance, and they appeared gallant in their sorrow. I felt that throughout their years no one had stopped to be kind to them before. And they were the type that needed kindness. They had probably needed it many times along their way. If someone had lent a hand, they might never have had to face the sorrow that was theirs to bear at that moment.

When I heard the simple voices of neighbors ring out in song—a funeral hymn—in Mary's front parlor, and saw the humble, grateful tears in the eyes of the still bewildered parents as they looked upon the little pine box, made by other neighbors' hands; when I smelled the faint odor of Mary's garden flowers adding color to the casket, making it appear beautiful and fragrant, when I heard the bishop speak of life eternal, I was proud of my grandmother, for I realized she had brought this good moment about, and my soul went on its knees to her: I was a witness to the keeping of the greatest of all commandments, as our Father in heaven intended it to be kept.

". . . if you keep my commandments and endure to the end. . . . " (D. & C. 14:7.)

My grandmother endured to the end. She was as old as a tree; her eyes could no longer see clearly the beauties of her labor: the flowers she had planted, the winding of her old English clock, the food she had helped to preserve. Her feet no longer took her to the places she wanted to go: to the sick and the troubled, to her Church, and to the last resting place at the foot of the mountains, where seven of her thirteen children lay buried. But she had never faltered in her desire to live the way God wanted her to live.

ONCE, when a doctor, not of our faith, had looked at her frozen

(*Concluded on page 598*)



Range land which has suffered from improper use. Note the lack of forage and ground protection. Water falling on this land can only run off, causing damage and poor yields.



Range land which has been judiciously managed. Note the abundance of forage which will repay the owner by increased production.

"The Earth Is the Lord's..."

by Bruce L. Schmalz

CONSERVATION is usually thought of as a political issue. Since almost everyone is in favor of it, it is a subject for political use, and it is frequently treated as a political matter. Others may not think of conservation at all, and if they do, they regard the use of our natural resources as a problem concerning someone else—the government, for instance, which controls much of our forests; the big oil companies who produce our oil; or the farmer out in the country or down the road—but too frequently not themselves, and especially they do not think of it as having any connection with religion or the church.

In referring to conservation in connection with the scriptures, we use the following quotation from the Doctrine and Covenants, section 59, verses 17 to 20:

> Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;
>
> Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;
>
> Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.
>
> And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

From this excerpt a definition of conservation can be substantiated. It is wise use. This definition does not mean that our natural resources

This field has been carelessly irrigated, and the result is washed furrows, loss of soil, waste of water, and poor yields.



This field is being irrigated with more care and judgment. Water is carefully controlled and the furrows run around the slope.



should not be used, that they should be locked up, an understanding sometimes held by some enthusiasts. Soil, forests, minerals, and wildlife enliven the soul, please the eye, gladden the heart, but for the benefit of man they should be put to use.

It is from the last few words of the above quotation that we are cautioned " . . . to be used, with judgment, not to excess, neither by extortion."

We can also find this substantiated in section 49, verses 19 and 21 of the Doctrine and Covenants:

> For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.
>
> And wo be unto man that sheddeth blood or that wasteth flesh and hath no need.

How has man used the resources of the earth in times gone by? History reveals that there have been other civilizations prior to ours which have risen to power and then have passed into oblivion. Many of the ancient civilizations achieved a great deal of advancement in their agricultural practices—complex irrigation systems, terraced gardens, and the like. We think of the people in the early days of any civilization as being of nomadic nature, making their living hunting, fishing, and gathering wild fruits. When and only when they settled down and commenced to use the soil for growing sustenance for themselves and their animals, do we find evidence of civilization, as we think of it, beginning to grow. In other words, these civilizations appeared to have grown only when men learned to use and develop the land. Then, apparently, their enemies became jealous of their achievements and prosperity and attempted to overthrow them. Wars and struggles resulted, and eventually the society became decadent.

It may also be maintained that it was the loss of morality or spirituality that brought down these formerly strong nations of people. Others say that it was unfair economic pressures and the need for nations to defend themselves that caused their downfall and the waste of their land resources. Whether because of the fact that the people became indolent and did not develop new areas, or whether they were forced to concentrate for protection, or for other reasons there was a concentration of people on the most desirable lands,



This land, used for the production of wheat, has been severely damaged by spring runoff.

which were abused. Conservationists maintain that the lack of judgment on the people's part in the use of these resources was at least a factor which led to internal weakness, and eventual downfall. In any event, the final curtain comes down on the same scene—desert—or as in our own country, dust bowls.

William Vogt, chief of the conservation section of the Pan-American Union, writes in his book *Road to Survival,*

> The end of the Babylonian Empire is usually written in terms of wars with the Persians. Little or no weight is given to the fact that Ur, the greatest city of Abraham, and once a thriving seaport, now lies 150 miles within a sterile desert.

The area formerly occupied by the Roman Empire is now one of depletion of soil and land. The promised land which once was flowing with milk and honey has been so devastated by soil erosion that the soils have been swept off fully half the area of the hill lands.

The Pharaohs of Egypt built a civilization on the Nile in an area which is now only shifting sands. The Mesopotamian Valley of western Asia, called the cradle of civilization, is now barren waste. The soils of poor China, one of the world's oldest nations, went down the river centuries ago. We could go on, but the story is always the same. God gave man the earth and all the things that came therefrom, and also presumably gave him the intelligence to use them; but apparently man has used them only with abuse. Mr. Vogt further states:

> The history of Babylon, Assyria, Carthage, China, Spain, Britain, and of the United States, is meaningless unless it is related to the way the peoples of these countries have treated the plants on which they depend. The part that plants play and the earth from which they come, cannot be ignored in man's story.

Suppose we examine some evidence in regard to our own country. Have we been using our land with judg-

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—*Photographs courtesy of Soil Conservation Service*

This land has been planned in alternate strips. Here the water is checked in its movement downhill and is held to run into the soil and not off.

Utah's First Capitol

by Bertha S. Stevenson



The Old State House at Fillmore, Utah.

The old State House at Filimore, Utah's first capitol, was begun in in 1851, but served for a State House only a short period of time. My interest in, and love for, the old landmark led me to search for information concerning its construction.

While tracing the history of the building, I also received an enlightening glimpse of the pioneers who built it and their devotion to purpose under hardship.

It is a story of ingenious methods and heroic labors unsurpassed.

In 1851 officials decided to locate the capitol of Utah on Chalk Creek, in the Pahvant Valley. An act was passed and approved by the territorial legislature, creating Millard County, and it was further enacted that the "seat of government" should be called Fillmore in honor of President Millard Fillmore.

President Brigham Young and a party of men went to Fillmore in October of 1851 to locate the site for the "seat of government."

The Deseret News, November 29, 1851, reporting news events of October 28, 1951, stated that the site was located about a mile and a half from the camp which the first settlers had made on Chalk Creek. The city is to be on both sides of the creek about four or five miles below the mouth of the canyon. Mr. Jesse Fox immediately began to survey the city, and State House square was determined.

The latter part of 1851 work on the State House had begun, but because of the newness of the country progress was very slow. All building materials were produced as near at hand as possible—within five miles of the city was found an abundance of excellent timber, and a fine grade of red sandstone was near at hand, but roads had to be built to quarries, and canyons had to be opened. This was done at a cost of "one hundred and fifty days work." A mill company was organized and "commenced operations forthwith." They expected to be able to furnish lumber of good quality for the State House; however, some had to be hauled in later from other places. Lime was burned in the mountains nearby.

The weather in the winter of 1852 was so severe nothing could be done, but in the spring the twelve men appointed by President Young to build the State House, arrived with their families, and work commenced, but the State House was not finished until 1855.

During the years between 1852 and 1855 the small colony worked under great difficulty. Work on their farms had to take precedence, for it was their source of livelihood; also homes had to be built to shelter them; and construction on the State House could be done sometimes only in the coldest season after crops were garnered.

During 1853 stone was cut and hauled and the foundation laid. Little else was accomplished that year.

The people of Great Salt Lake City watched from afar. Church and civil authorities were kept informed by post of all things done.

In December 1854 a company of fifteen stonecutters and masons arrived in Fillmore to finish the walls and the south wing of the State House.

"The citizens were surprised at our coming so late in the fall," writes one of the men, "believing it impossible for us to put up the walls this season, but every effort was exerted by the foreman and workmen, and the walls were completed."

The building was soon ready for the plasterers and painters who would be sent from Great Salt Lake City.

All efforts were being made to have the building ready for the meeting of the next legislature which had adjourned in Salt Lake City to meet on the second Monday of December 1855 at Fillmore.

The Latter-day Saints' interest in learning is manifest in the inclusion of a library in the building, and this, too, was rushed to completion.

Governor Young and members of the Legislative Assembly "arrived in Fillmore on the 7th inst. at 1 P.M., all well and in good spirits. The Governor was somewhat afflicted with ague in his face. * * *

"Preparations for the convening of the Legislative Assembly on the 10th were in rapid progress. * * *

"On Tuesday, December 11, 1855, at 2 o'clock the two houses of the Utah Legislature met in joint session in the Representative Hall, and Gov-

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BOOKOGRAPHY

By John A. Nicholas



—Photograph by the Library of Congress

The Gutenberg Bible, now included in the Library of Congress.

MOST of us can readily recall how the first glimpse of that enormous dictionary resting on a stand in the corner of the classroom awed us with its size. It was a distinct thrill when we were permitted to turn its pages for the first time in search of a strange word that would increase our vocabulary.

Yet, no matter how large that particular dictionary appeared at the time, our awe would have changed to incredulity if someone had suddenly brought into the room the largest of all books. That queen of the book-world is over six feet high and three feet wide! The book was printed in the year 1823. It is an anatomical atlas used by hundreds of doctors in the study of the human body and is at present in a commercial university in Vienna.

Although it is definitely the largest as far as size is concerned, this book is not the heaviest in the world. Honors for that distinction go to a book published at the beginning of the twentieth century by a Hapsburg archduke. It is entitled *Parga* and weighs a little over 105 pounds! It would require a Paul Bunyan to carry an armful of books of that type to school every day.

If the queer, zigzag marks of Chinese writing haven't caused you to sigh a thankful prayer that you are an American, then perhaps this fact will: The Chinese dictionary is comprised of 5,020 volumes, each one of which has 170 pages. The dictionary is called *Tu-shu-chi-cheng*. It was compiled and published at the beginning of the seventeenth century during the reign of the Chin dynasty. The whole set of books has the staggering total of 862,000 pages!

What a relieving contrast it would be to study the smallest book in the world.

Printed in Italy, the book is composed of 208 pages but is less than one-half by one-fourth inches in size. Its text is a letter written by Galileo in the year 1615. Unfortunately, to peruse this Lilliputian volume, we would have to grip it with a pair of tweezers and read it with the aid of a magnifying glass.

These are amazing facts, but true nevertheless. And it is quite appropriate that a book should have the qualifications to be included in the category of things that are unusual because, with the possible exception of human beings or animals, a book truly is man's most cherished friend.

Whether it be adorned with luxurious, gold-stamped binding or just plain, paper cover, it undoubtedly plays its role of friendship.

The world is large, curious, and beautiful. Books have made it possible for us to explore its most inaccessible corners while resting in the warmth and comfort of our homes.

It is when we realize what an indispensable object a book actually is, that we must pity the folk of yesteryear when books were either nonexistent or so rare that possession of a volume was considered a luxury rather than a necessity.

The birth of the printed and bound book, as we know it, took place in the fifteenth century, a mere five hundred years ago. Yet the National Library of Paris possesses a volume supposedly four thousand years old! Called *Papyrus Prisse*, this ancient *book* was found in a tomb of the old Greek city of Teb.

Papyrus Prisse is not a book in the true sense of the word. It is instead a roll of leaves from the papyrus tree or plant which grows in the near East. The ancient people of Greece, Egypt, and Rome discovered that the leaves of this tree were especially suited for writing or painting. The papyrus leaves with their written text were always rolled into a cylinder which was called a volume. Sometimes the complete works of an author were composed of fifteen rolls or volumes which were then placed in jars or canisters. Many specimens that still exist are twenty to forty yards in length when fully unrolled.

It wasn't until parchment and vellum were adopted for writing that the composed works began to assume the general appearance of folded, flat sheets of the modern book. During the Middle Ages sheets were folded in the center and then inserted one within the other to make up a gathering of eight to twelve leaves. This was the stage of bookmaking when the Gutenberg Bible was printed at Mainz, Germany, in the year 1454.

The Gutenberg Bible is considered the most beautiful and most valuable of all books ever printed. It was once in the possession of the monastery of St. Paul in Corinthia. A New York book collector then bought it for $350,000. In recent years, the government of the United States obtained the book for the Library of Congress for the sum of fifteen million dollars.

Thus the Bible has the honor of being the most expensive of all books. But there is a greater distinction for which it is noted. Translated into eight hundred different languages, the sales of the Holy Bible have gone into uncountable millions, making it the greatest selling book of all times!

View of crowd attending M.I.A. June Conference.



Chorus which sang at high honor award program, Sunday June 14, in the Salt Lake Tabernacle.

The 1953 M.I.A. Conference in Pictures and Prose

by Marba C. Josephson
ASSOCIATE MANAGING EDITOR

The emotion that stirs within a person when he participates with countless others whose ideals and standards are similar becomes completely satisfying and almost overwhelming. A feeling of security and of solidarity has tonic effect when associating with those who come from many parts of the Church. The years that lie ahead of one take on new meaning through this community of experience.

Yet, although numbers are impressive, they are not the most significant feature of the activities at June conference. In fact, the very numbers might



Reception line, Friday morning, June 12: Emily H. Bennett, A. Walter Stevenson, Bertha S. Reeder, and Elbert R. Curtis, of the general presidency and superintendency lead in greeting M.I.A. visitors.

—Photographs by Salt Lake Newspapers



President David O. McKay and Dr. Arthur A. Schuck, Chief Scout Executive, Boy Scouts of America.

prove stultifying, if it were not for the underlying motives and the overtones that are set in motion. Creatively activated, the festivals and department sessions send the participants and onlookers both back into their various local units determined to do even better work. Dancers by the thousands lend importance when the audience reflects that behind these in sight is a multitude of at least twice that many who in the wards and stakes of the Church are having the benefit of well-directed, well-supervised dancing activities. Thus time and energy are being used creatively, helping to build a sound and happy community.

As President McKay stated in one of his addresses, the multitudinous activities might seem overpowering viewed by one not informed: drama, speech, music, dancing, sports, camping, athletics, as well as departments which cover the needs and interests of young people from the age of 12 upwards. Yet as the program is studied, the or-

(*Continued on page 579*)



Reception line, Friday, June 12, greeting M.I.A. Conference visitors.



Typical of department luncheons was Scout barbeque, June 13.



Dr. Arthur A. Schuck (right) greeting Canadian Scouter and Dr. E. Allen Bateman, general board Scout committee.

Scout and Bee Hive Girl participants at Stadium, University of Utah, Saturday, June 13, celebrating "Forty Years of Scouting in the L.D.S. Church."



American flags carried in Scout program thrilled the responsive audience.



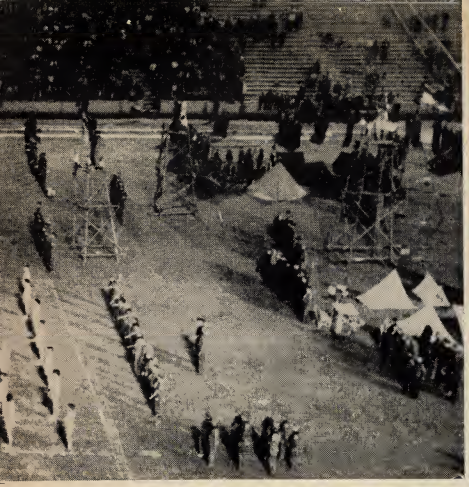
Among other activities demonstrated in Scout program at Stadium was the effective signaling.



President David O. McKay reecives special recognition during "Forty Years of Scouting" program from an Explorer, Scout, and Cub Scouts.



One of towers erected in a matter of minutes in thrilling Scout spectacle.





Bee Hive Girls demonstrating Honor Bee award band.

The 1953 M.I.A. Conference

(*Continued from page* 577)

ganization unfolds logically; and each part falls into place, becoming clear in its organization, giving ample opportunity for wholesome development.

The title of the auxiliary indicates the purpose that motivated its organization: "Mutual Improvement." The sole aim of the auxiliary is to improve the entire membership of the Church by giving special attention to the needs and qualifications of each member. The invisible audience behind the participants becomes the great motivating force of the Mutual, significant and interesting as the dance, drama, and speech festivals prove themselves to be. The use of the proportionately few to indicate the growth of the many, the use of the few to fire the leaders indicate the possibilities of development through the Mutual program. The use of the spectacle thus becomes a means to an end, certainly not the end in itself.

Of particular significance for the 1953 June conference was the celebration of the fortieth year of scouting in the L.D.S. Church. The Saturday evening session was turned over to the Scouts, and the production *A Scout Is Born,* written by Luacine Clark Fox, was presented, followed by Scout activities, including a dance with Bee Hive Girls. This was an evening long to be remembered, filled as it was with tower building, calisthenics, fire making, signaling, dancing, in addition to the drama. The stadium of the University of Utah lends itself especially well to this type of demonstration, and the two nights of dancing, the relays arranged by the committee, athletic demonstration, as well as the Scout program provided delightful evidence of the effectiveness of Mutual.

The acid test of the Mutual, however, lies in

(*Concluded on page* 584)



Handicraft work at Jordan Park campcrafts and games on Thursday attracted 500 M.I.A. workers.



Basketry proved interesting at campcrafts section.

This Is Our Son

by Amy Hillyard Jensen



THEY stood together, the man and the boy, while the water surged in the ditch and sent wet fingers exploring the tiny canals between the rows of corn. The boy watched the water, held by a fascination as old as the water itself, and the man watched the boy.

"My son, my son," he thought, his eyes tracing the strong lines of the boy's face, seeing there a shadow of the man he was fast becoming. He wondered, as he had so many times before, to what extent the young mind and heart were his to mold. The child was not a piece of clay, to be formed by the pressure of his father's beliefs and desires; yet the man felt instinctively that the boy's failures would be his failures, the boy's triumphs, his own. It was a terrible thing to be so conscious of this responsibility and yet to feel so inept at meeting it.

He sighed and touched the boy's shoulder gently with his hand. "Come on, Danny," he said, "let's get busy."

They worked together well. Though the boy handled his hoe awkwardly, even for a twelve-year-old, he did it with an energy that made his father sharply aware of the years that had passed since he had attacked his chores with the same boyish abandon. It was strange; though Dan loved his three younger children equally well, they had never been as real to him as this curly-haired child who was so much a reincarnation of himself.

Or, he wondered now, was he merely being sentimental? Dan considered this while his arms moved steadily with his shovel. For all their similarities, weren't there just as many differences between the two? He thought of the farm of his childhood, only fifty miles from this back yard garden, but a century away in time, or so it seemed.

Now, lifting a clod, moving a stone, he remembered almost with nostalgia the many hot summer days he had done this as a boy. Even at the time, irrigating hadn't seemed like work. He'd been too absorbed in the feeling of power it gave him to think of it in that way. He had imagined himself an engineer someday, building bridges and dams. Now that the dream was realized, he knew he was grateful for a boyhood that had never been entirely free of care.

In contrast, young Danny had never known poverty. He took completely for granted the abundance that his father still found so astonishing. No, they were not entirely alike, these two.

Perhaps it was just as well. He didn't want Danny to do without the useless treasures that boys hold dear. And yet, if he gave the boy all those things he had been denied as a child, wouldn't he be cheating Danny of something far more precious? Industry, generosity, perseverance—how would the boy learn these lessons if he were given everything but the chance to toughen his soul?

It was a question that he had dwelt on many times before but had not yet answered. He had hoped for an answer in the basement workshop; it was the kind of thing he himself had hungered for as a boy. It was to have been the making of young Danny—a substitute for poverty, a cure-all for wealth.

They had worked there together a few times, the man eagerly trying to kindle interest in the boy, and the project had failed miserably. To please his father, Danny had finished a toy box for the younger children, but Dan knew that his heart wasn't in it.

Now, in the August heat, the boy looked up from his cutting and pushing with the hoe and wiped a grimy hand across his face. It left a black streak on the honey color of his skin, and his father noted this, half in amusement, half in irritation.

"Daddy, do you think God pays any attention to little prayers?" The question, asked so seriously in the clear, still childish voice, caught the man unprepared. He nearly laughed.

Then quickly he softened the spontaneous grin to a smile. "Why, sure." He answered heartily, so as to be more convincing, "Big or little, he answers them all." The smile lingered as Dan waited to hear what momentous problem his son was leading up to.

"Well, even prayers about something like money?" The boy looked away from his father then and became busy with the hoe.

Abruptly, uneasiness took the smile from Dan's face and seemed to throw a shadow across the brightness of the day. Surely he hadn't spoiled the boy to this extent, that he felt he had to pray for money!

A sharp answer rose up in his throat, but he swallowed it and said gently. "Yes, son, even about money. But remember, 'Seek ye first the kingdom of God, and all these others shall be added unto you.'"

The water was running more quietly now; it had spent its strength

in the many little tributaries they had furrowed around the thirsty plants. Dan leaned on his shovel, his clasped hands on the handle making a prop for his chin as he watched the water. His son hopped lightly across the ditch that divided them and stood looking up at his father, his young face alive with anticipation.

Something in Dan's heart responded. "My audience," he thought, and a warm sweet feeling washed over him, almost too sweet to bear. "Well, look, Danny," he said roughly, "look here." He reached into his pocket and brought out a handful of coins. Tossing them lightly in his hand, he separated a bright copper penny from the others, like wheat from the chaff.

"I was just a little older than you are now—maybe two or three years—before I worried any about money. Before that, I never had any to worry about." He laughed, but as remembrance engulfed him, he knew it hadn't been any laughing matter twenty years ago.

He thought of his mother, who had been much like the mother of this child of his—a patient woman, beautiful of spirit, simple of heart. Probably none of them could have borne poverty so well if it hadn't been for his mother.

His father had been a righteous man, sometimes more just than merciful. He had driven his children almost as hard as he drove himself; he had never indulged them. Only with his wife had he ever been tender.

Dan remembered her so clearly as she had looked in her clean worn dress, her shabby coat. And he remembered his father saying, "Sarah, sometimes it sure does hurt to turn this money over to the bishop when you need a coat so bad. It seems as though just once. . . . "

But his mother had answered, "I'd as soon have no coat at all as have one bought with the Lord's money."

Because his mother was the way she was, Dan had never really minded doing without things. Every summer he worked beside his father in the fields or went with his uncle in the pick-up to sell produce in town. The only wage he had ever received was an ice cream cone or an occasional bottle of pop.

But after he started high school, he began to need money of his own. So he had taken time from the farm to mow lawns in town. Finally, the summer he turned fifteen, he had a fair-sized paper route.

Because of the route he had bought a bicycle—his first—and for the first time he had a real income from which to pay tithing.

Now, decades later, as he told his son this story from his boyhood, Dan prayed that he might tell it well; that his son would feel the wonder of it; that he would know why the copper penny he held in his hand had become a sort of talisman.

He told young Danny of the girl of his youth—the girl with hazel eyes—sweet to look upon, terribly unattainable. The girl who, by some miracle, had promised to go with him to the state fair.

There had been less than a week in which to save his money—he had put off asking Jenny till the last moment, never dreaming she would say yes. But now she had promised, and he meant to raise enough money to give her the time of her life.

He mowed lawns in a rosy fog right up to the day before the fair opened. Then he had gone to buy tickets for the grandstand show, knowing that it would be the feature of the whole fair.

He didn't know how he lost the money. He had been so careful of it, patting his hip pocket proudly as he rode into town. He hadn't owned a wallet, he just carried his bills rolled tightly together. But when he went into the drugstore where they were selling tickets, he found that the five dollar bill was missing. He still had the three one dollar bills and there was still small change in his pocket, but he had lost five dollars.

He looked everywhere, of course. For nearly an hour, after retracing his path to the farm, he frantically ransacked every possible hiding place. But the money was not to be found.

How was he to take Jenny to the fair? Inevitably, he remembered at the bottom of his bureau drawer the jar in which he kept his tithing. The thought of it was as tempting as ice cream after a day in the sun. But he resolutely turned his thoughts in another direction, searching for some honorable escape from his dilemma.

To earn more money was out of the question—tomorrow was the big day, so there wouldn't be time. He could borrow some, maybe—but where? None of his friends had any to lend. And to ask his father was out of the question.

Slyly, the thought filtered into his mind—borrow it from the Lord.

He groaned aloud. He knew that if he used his tithing to take Jenny to the fair, it would be twice as hard to make it up as it had been to lay it aside in the first place. And once tempted, possibly he wouldn't care about making it up at all. Yet on the other hand, was it less honorable to borrow money which he himself had saved than to borrow it from a friend?

While wavering thus, he thought for a moment of Jenny as he had seen her last, a soft smile on her lips, the golden flecks in her hazel eyes dancing like sunbeams. And in that moment his waning self-control vanished completely.

Hastily, he dumped the contents of the jar on to his bed. Three dollars and fifty-two cents. It seemed like a fortune. He would be able to buy grandstand tickets and pay for bus fare, and still have some left over. Excitement surged in him as he thought of the long beautiful day ahead with Jenny at his side.

Suddenly, unbidden, his mother's voice echoed in his mind, shaming him. He knew what she would say. But he argued with her silently. It wasn't for himself that he wanted the money—it was for Jenny. Actually, he'd rather not go at all than go on the Lord's money. But to disappoint Jenny, to lose all hope of taking her out again—the thought of it was more than he could stand.

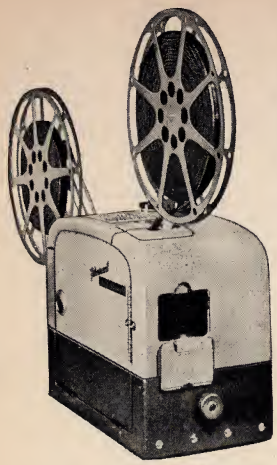
(*Continued on page 599*)

I WISH I HAD A CHART

By Georgia Moore Eberling

I count the gray-clad hours from day to day.
My mind has taught my wayward heart to say:
"I shall awake, this chasm at my feet
Is but a dream. The meadows sunny-sweet
Are bright in view; there you and I shall meet;
And skies that now are dull and ashen-gray
Will change to blue; and we shall find lost May."

But when night spreads her purple blanket out
And tucks the corners close, when all about
Black shadows fall, when leaves are brown and sere,
Dreams of the days when you were mine appear,
And in my dreams I battle loss and fear.
The past is dead. I wish I had a chart
To map a course away from memory's dart.



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THE MORMON PIONEER MEMORIAL BRIDGE

(*Concluded from page 569*)

M. Reinert, S. J., president of Creighton University (Roman Catholic) spoke next, and then President Joseph Fielding Smith of the Council of the Twelve gave an historical address, which was followed by a sketch of Brigham Young by Gordon C. Young, a great-grandson. President David O. McKay delivered the dedicatory address and prayer. After singing by the B.Y.U. choir, the Reverend Mark McCallum, president of the Omaha Council of Churches, pronounced the benediction.

Later in the day President McKay and the General Authorities were entertained at a special luncheon given by the Omaha Chamber of Commerce.

Work and Faith—and Friction

Richard L. Evans

On this question again of the frictions of life that wear us away: There are situations and circumstances that would prematurely wear us all away if we would let them. There are rough, eroding experiences that with some of us leave raw, deep wounds, but with others seem somehow to heal sooner or not to cut so cruelly. In some we sometimes see so tight a tenseness that the wearing process is painfully apparent. And then, in contrast, we sometimes see someone who has lived through not less—but who has somehow learned to live with comparative freedom from the full effects of some of life's frictions. We all have hurts; some of us harbor them. We all have misunderstandings; some of us magnify them. We all have to deal at times with difficult, irritable, unreasonable, unpleasant people; some of us resent them too much and overlook too little. We all have annoyances, frustrations, disappointments. We are all subject to some sorrow, to sickness, sometimes to the loss of loved ones, to unkind comment, to the cutting edge of criticism. No one's life is lived completely free from the conditions that could cause wearing friction. We all have to make adjustments. But by faith and forbearance, by the patient withholding of judgment, and by being so absorbed in useful work that it leaves little time to brood, we can often avoid the abrasive quality of bitterness, of harsh eroding resentments—and free ourselves of much of the effects of friction, and live longer than we would otherwise live, and be healthier and happier while we are living. Again it should be said that worry, a bad conscience, pressure and impatience, resentment and unreconciled sorrow all provide the friction that sometimes makes the going rough and raw. But faith, forbearance, and work are part of the formula that frees us from friction—faith in the purposefulness of life, in the mercy and love and justice of an Eternal Father, faith in ultimate understanding and complete compensation. Faith, forbearance, and useful, willing work can free us from much of the friction that would otherwise harshly and unhappily wear us away.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, May 31, 1953

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President David O. McKay pins honorary Golden Gleaner pin on Emma Ray McKay at Golden Gleaner banquet; General President Bertha S. Reeder approves.

The 1953 M.I.A. Conference

(*Concluded from page* 579)

the department sessions, held on Saturday of June conference. Each department this year was filled to capacity—and more!

The pageantry developed in the departments provides a stirring commentary on the skill and faith of those who direct and those who execute the work of the Mutual Improvement Associations in the wards, stakes, and general boards. One purpose only motivates all of the program—no matter what the ramifications and variations—and that purpose is the building of stalwart Latter-day Saints, men and women of faith.

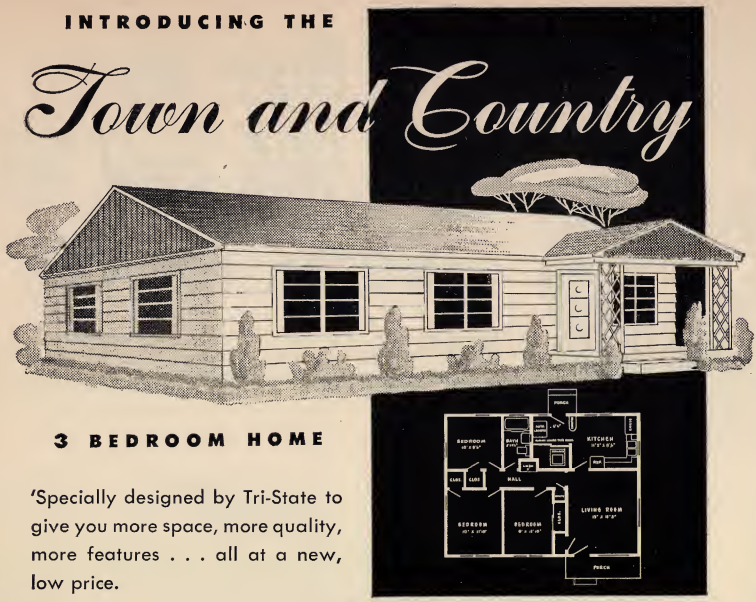
The Sunday sessions proved equally stimulating. The morning meeting, under the direction of the First Presidency, featured talks given by the auxiliary heads of the Mutual, as well as those by the General Authorities. The humble spirit of the general superintendency and of the general presidency was reflected through the devotion they expressed to the cause of M.I.A. and their testimony to the truthfulness of the Church.

The afternoon session was a high award recognition for the youth of the Mutual. A special souvenir medal was given in commemoration of the 49th Anniversary of Scouting in the L.D.S. Church. The keynote address was delivered at this session by Dr. Arthur A. Schuck, Chief Scout Executive, Boy Scouts of America. The final admonition and blessing given by President McKay (see page 565) made a stirring conclusion to the entire June conference. His ringing challenge echoed in the hearts and minds of the youth of the Church. It was a benediction to the efforts and accomplishments of the many workers and participants throughout the department sessions, special events, and festivals.

(For additional pictures see page 587)

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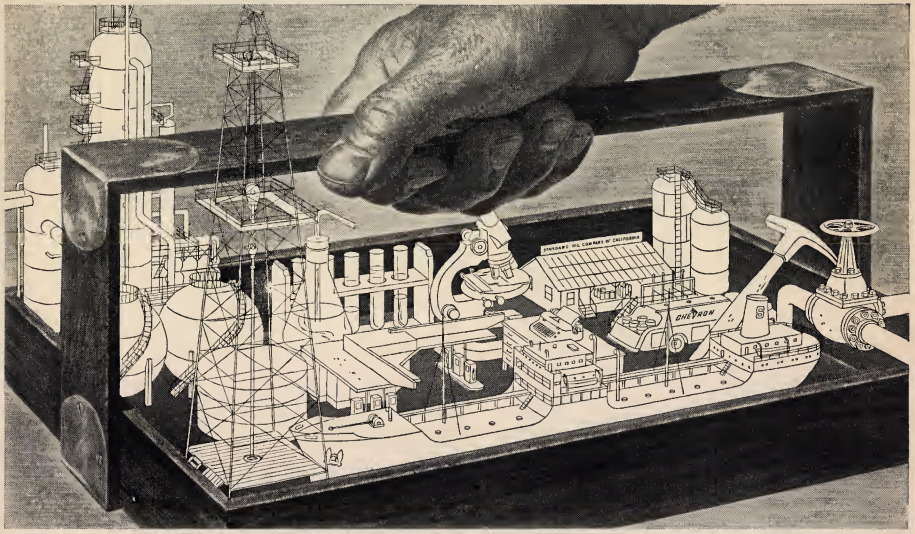
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Golden Gleaner reception, preceding banquet, brought 800 Golden Gleaners, representing 5000 throughout the Church. Rose Wallace Bennett, author of Gleaner Sheaf, shaking hands with Golden Gleaner. Florence B. Pinnock, chairman, at left, with Merle P. Poulson, Virginia F. Cutler, Alice C. Christensen, board members; Katie C. Jensen and Minnie E. Anderson, former board members.

(See page 576 for M.I.A. Story.)



Friday superintendents' and presidents' luncheon, Friday, June 12, in Lafayette Ballroom, Hotel Utah. From left to right: Second Assistant, David S. King; Ruth May Fox; Oscar A. Kirkham of the First Council of the Seventy; General President Bertha S. Reeder; Second Counselor LaRue C. Longden, mistress of ceremonies; General Superintendent Elbert R. Curtis; Lucy Grant Cannon; Elder Mark E. Petersen of the Council of the Twelve and adviser to the Mutual and Mrs. Petersen; Boy Scouts of America; First Counselor Emily H. Bennett.



Y.W.M.I.A. camp session at Tracy Wigwam showed ingenuity and skill to the 450 who attended, June 10; games tested endurance.



Cookout at Tracy Wigwam for camp session.



Campfire scene on stage of Kingsbury Hall, University of Utah, part of speech festival, Friday evening June 12.



Scenes from drama festival, Thursday, June 11, "Tragedy at Winter Quarters."

Another scene from drama festival.





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AT ALL DRUG COUNTERS



Editors Page

(*Concluded from page* 566)

Upon that truth rests the divinity of the Church to which you belong, for the Prophet Joseph responded to that inspiration and was guided by our Father and the others on high.

With all my soul I commend you for the success you have achieved, you directors, superintendency and presidency, and members of the boards, and you who have traveled so many miles to receive guidance that your service may be more effective.

With all my soul I send greetings to the thousands of young men and women who are waiting for further instruction, and pray God's guidance to bless the M.I.A., the great Scout movement, and every effort that contributes to the uplifting of youth, to the development of character, and to the establishing of a testimony in the heart of each of the truth of the restored gospel of Jesus Christ.

In the name of Jesus Christ, I pray that your success may continue.

These Times

(*Continued from page* 554)

the P. B. O., the General Motors Corporation headquarters, and Washington D. C. to function without papers of any sort. Who knows? Maybe all individuals and business firms and organizations will merely pay taxes or file reports by dropping a simple IBM card or two into a slot in front of a cathode tube, (conveniently located like the red mail boxes in Elizabeth's Britain, and the green ones of the U.S. post office).

We can say nothing here about what the physical chemists will have done to the world. But California will, by 2016, present trends continuing, have outstripped New York and Pennsylvania as the financial, industrial, and cultural center of the United States. Utah and the mountain states will have shared in the prosperity accompanying the continued rise of California. Persons, who in 1953 bought mountaintops and desert flatlands in Utah, will have subdivided them and made money selling them to the new residents of helicopter suburbia, who commute either to the new Detroit on the shores of Utah Lake, or, to the new Rome of the Pacific world, the super-colossal Los Angeles of 2016. The Atlantic world, meanwhile, will have tended to take on aspects of its Mediterranean predeces-

sor as the Pacific age extends itself and as the multi-millions of the Pacific basin revel in urban, atomic industrialization. Of course, there will be problems. But what good is a coronation if one can't anticipate some of the wonders of the future as well as the pageantry of the past!

Utah's First Capitol

(*Continued from page 574*)

ernor Young delivered his annual message to the Assembly. On motion that 100 copies of the *Daily Journal* be printed, these were struck off on a press set up in the building. The press was also ordered to print 1,000 copies of the Governor's Message."

On the evening of the eleventh, "President Young and a party of leaders met in a large room of the State House and dedicated it and consecrated it unto the Lord."

On Christmas day, the Legislative Council held a session during the forenoon. At this the fifth annual session of the territorial legislature, with other business, appropriations were made for the University of Deseret and a committee on education was appointed.

The assembly adjourned Jan. 9, 1856, to meet again in the Tabernacle in Salt Lake City. It had convened in the capitol at Fillmore only one season. Fillmore was too far from the center of population, making it inconvenient to transact business, and the distance to travel by team in the severest weather of the year was a risk to the health of officials.

So the building so painstakingly built, under trying conditions, was abandoned. Only the south wing was ever completed. If President Young's plans had materialized, what a magnificent structure it would have been, with wings to the east and the north, the west and the south, and a great central rotunda with a dome reaching toward the sky. It has been called by many names—National Hall, National Temperence Hall, etc., but the original name has remained.

It was used for nothing in particular for a while; then the community awakened to its possibilities. The rooms intended for offices of state were utilized for an endless variety of purposes: a theater, a ballroom, a community banquet hall, etc. As the "old meetinghouse" became unsafe





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UTAH'S FIRST CAPITOL

(*Concluded from preceding page*)

the people worshipped there, and as the population increased, it became the schoolhouse. Many of the activities of the community had their setting there.

The building had a short-lived glory but a long life of usefulness. It now houses the relics of a bygone day under the sponsorship of the Daughters of Utah Pioneers, Millard County Company. The bare vestments of heroes repose there, but they restore in a measure the spirit of its official glory.

After one hundred years of varied usefulness, it has been restored to its original style and stands a four-square monument to pioneer stability.

The humble but great souls who built the State House have given us a priceless heritage to preserve and cherish.

A Little Learning

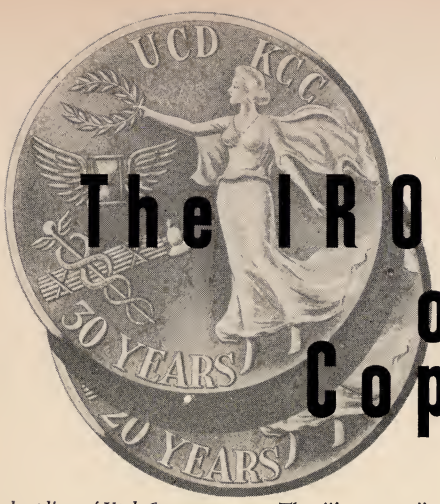
Richard L. Evans

IT HAS often been observed that a little learning is a dangerous thing. And if a little learning is dangerous, surely a little ignorance is also dangerous—and much ignorance also. Both learning and ignorance are dangerous when accompanied by conceit. If we want some idea of how little we know of what there is to know, to begin with we need only look into a large library and see the almost endless shelves of books that no man in this life will ever have time to read. We sometimes marvel that all men who ever lived found time or reason to write them. There are literally millions of titles in our own libraries. Add to these all the other written works in all the libraries of the world; add to these all that has been written and lost in all ages past—and we begin to have some inkling of an idea how little we know of what all men have thought or known, or have thought they have known. Then add to all this all there is to learn that isn't to be found in books; and add all the questions that no man can answer, all the things that no man can do, and we may begin to have some small idea of our need for humility. We marvel at the mind of man. We marvel at the things that men have made. But how much more should we marvel at the intelligence and power of him who made us in his own image, and who made so many things beyond the comprehension of the mind of man. As Montaigne observed: We cannot even make a worm. We are as children on the fringe of truths so far reaching and profound that conceit of learning ill becomes anyone. We may know some of the answers; we may think we know many more; but there is still so much that no man knows, so much that all of us together do not know, so much which we must accept in faith, so much which we shall find only with faith. And those who are now leaving the halls of learning, and those who yet remain within, would well hold close to their hearts (as well as all of us) the simple scriptural sentence: "walk humbly with thy God."[1]*

[1]Micah 6:8.
*Revised.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 7, 1953

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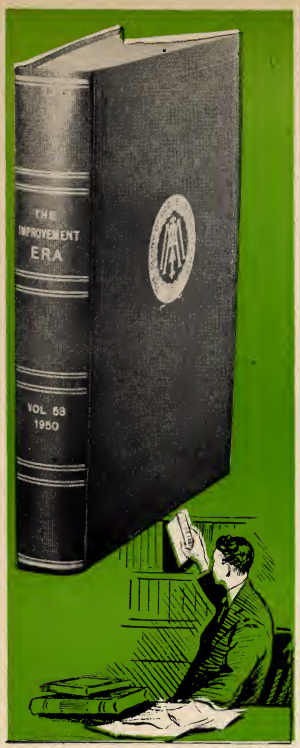
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Fathers—and the Passing Summers and Seasons

Richard L. Evans

THE ROLE of fathers seems traditionally to have been somewhat less associated with outward evidences of affection than some other roles have been. As between fathers and sons, for example, there has sometimes seemed to be a kind of a code, not definitely defined, but which suggests some sentimental restraints. It does not altogether appear why this should be so except that down through the centuries, fathers have traditionally played the sterner role, have borne the first burden of providing, and have, by occupation, been more removed from the close companionship of those for whom they have done their work and for whom they have lived their lives. It has long been apparent that one of the grave weaknesses of our way of life is that too many fathers and too many sons have missed much they might have had in the matter of intimate companionship and of close understanding. The pressure and the pace that too many have taken has cost fathers and sons some of life's most satisfying associations. The years go quickly, and sons soon depart from the shelter of the home; and their going brings with it a sense of the years, of the summers and other seasons, that might have been lived in closer companionship. And not only do fathers feel the loss of the passing summers and seasons, but the children also: some sooner and some later in life, as they arrive at an awareness of things that could have been done, of things that should have been said—especially as they face their own responsibilities and their own problems in rearing and providing for a family. And in their own time and generation, they learn also that the sincere thoughtfulness of a worthy son, the earnest appreciation of a worthy daughter, are rich compensation for fathers for all that they have done. As it was said even so long as some twenty-four centuries ago, "What greater ornament . . . to a father than a son's honorable conduct?"[1] There are some deep and satisfying sentiments between a father and his family that need not be spoken; but neither should they always remain silent and unsaid. And this is a day—but merely one of many days—when some things should be shown and said.

[1]Sophocles: *Antigone*, c. 450 B.C.

"The Spoken Word" FROM TEMPLE SQUARE PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 21, 1953

SUNDOWN TO DUSK

By Alma Robison Higbee

THE gold-burnished sun in the blue wash of sky
Kindled bright embers of scarlet,
Then banked them, and left them where thistle hills lie
To make room for the first amber starlet.

Your hand in my hand, we watched the swift flight
Of fireflies like small fitful candles;
The moment was hushed as softly the night
Came down in silver-starred sandals.

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CERTO OR SURE-JELL
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HOMEMADE JAMS AND JELLIES TASTE BEST . . . COST LESS!

Melchizedek

This is a continuation of the teacher's supplements for the Melchizedek Priesthood lesson course for 1953. Helps for previous lessons have appeared in preceding months.

Lesson XXX

TRIUMPH OF "TWO NATURES" ORTHODOXY

Fifth Ecumenical Council

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXX

Objective:

To show how political pressures rather than divine guidance caused the triumph of "Two Natures" orthodoxy.

Suggestions on Teaching Procedures:

Step 1

Place on the blackboard a brief outline of the historical material to be treated. The following is suggestive:

Triumph of "Two Natures" Orthodoxy

I. Justinian's Religious Policy.
 a. In early reign he supported the Chalcedonians (Two Natures).
 (1) His personal conviction.
 (2) Use of doctrines to win political support of the West.
 b. Latter part of reign Justinian takes conciliatory position.
 (1) Influence of wife, Theodora.
 (2) Replaced the Chalcedonian bishop of Rome with the deacon Vigilius with the stipulation that he favor the Monophysite doctrine.
 (3) *Edict of the Three Chapters.*
 (a) Condemned three writers most objectionable to the Monophysites.
 (b) Sent to five patriarchs for their signatures.
 (4) Bishop Vigilius of Rome—his vacillating conduct—and his condemnation.
 (a) First favored Monophysitism.
 (b) When Rome was under the Ostrogoths, Vigilius refused to sign the *Edict of the Three Chapters.*
 (c) When Justinian again gains control of Italy, Vigilius again favors changes and signs *Edict* and publishes the *Judicatum.*
 c. Council of Constantinople (Fifth Ecumenical).
 (1) How called:
 (a) By emperor.
 (b) Bishop of Rome refused to take part in it.
 (2) Work of the council:
 (a) Condemned the *Three Chapters.*
 (b) Erased the name of Vigilius (bishop of Rome) from the diptics.
 (c) Announced the doctrine of condemnation of the dead.
 (d) Accepted the Council of Chalcedon (Two Natures doctrine).
 (3) Influence of the emperor.
 (a) Council followed the emperor's views in all its actions.
 (b) Called upon the emperor to enforce its decisions.
II. Final fate of the Monophysites (One Nature).
 a. Continued to exist as separate sects under their own bishops.
 b. Today found in Egypt, Syria, and Armenia.

Step 2

Following the outline, relate briefly the historical facts needed for a discussion.

Step 3

Induce discussion by asking such questions as the following:

a. Is there any evidence that divine guidance was sought in determining the nature of Christ?
b. Is there any evidence that any new revelation was received upon the subject?
c. Was the decision reached because of existing revelation?
d. Why did the reasoning of men lead them to believe in two natures of Christ?

Step 4

Summarize the findings of the class hour.

Step 5 Assignments:

Arouse interest in reading the next lesson by leaving with the class a question such as the following:

If, as the Christians of the sixth century claimed, Christ had two natures, did he also have two wills, a divine and a human will? Read Lesson XXXI to learn what happened in Christendom concerning this problem.

Lesson XXXI

MONOTHELETISM

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXXI

Teaching Objective:

To show how the Christological controversy came to an end and how "Two Natures" and "Two Wills" became the doctrine of the church.

Suggestions on Teaching Procedure:

Step 1

Place on the blackboard an outline of the historical matter to be covered. The following is suggestive:

Monotheletism

I. Christological questions which followed the Council of Chalcedon:
 a. The Council of Chalcedon affirmed that Christ had two natures.
 b. Did he also have two wills?
II. Monotheletism—the doctrine of "one will."
 a. View supported by Sergius, patriarch of Constantinople (610-638).
 b. View supported by Emperor Heraclius (621).
 (1) Purpose was to gain support in the East.
 c. Bishop Honorius of Rome was won over to view.
 d. Doctrine of "one will" proclaimed by emperor in an edict, the *Ecthesis* (profession of faith).
 e. Denounced by later bishops of Rome.
III. Emperor Constans II.
 a. Sought reconciliation of East and West.
 (1) Withdrew the *Ecthesis.*
 (2) Decreed the *Typos*, imposing silence on the subject.
 b. Opposed by Bishop Martin of Rome, who is condemned and exiled.
 c. Supported by Bishop Vitalian of Rome.
IV. Emperor Constantine IV.
 a. Supported Bishop Agatho of Rome in announcing "two will" doctrine.
 b. Called Sixth Ecumenical Council.
 (1) Council decided Christ had two wills.
 c. Emperor signed canons of council and asks pope of Rome to confirm them. This marks the end of the Christological controversy.

Step 2

Following the outline, bring out the historical account on the establishment of the "two wills" doctrine.

Step 3

Induce class discussion by using such questions as the following:

a. Why did the announcement of "two natures" lead to confusion?
b. On what false premise were the arguments based?
c. What New Testament teachings were ignored in the Christological controversy? The following are examples:
 (1) Jesus is the Son of God—John 14:28.
 (2) We are the offspring of God—Acts 17:28-29.
 (3) I ascend to my Father and to your Father—John 20:17.

Step 4

Summarize the findings of the class hour.

Step 5 Assignments:

Arouse general quorum interest in reading the next lesson by leaving the members a question such as the following:

What is the origin of the doctrine of papal infallibility? In the light of that doctrine how can the inconsistency of the popes be accounted for? Read Lesson XXXII for an account of such inconsistency.

Priesthood

Lesson XXXII

BISHOP HONORIUS AND PAPAL INFALLIBILITY

Text: James L. Barker, *The Divine Church*, Second Part, Lesson XXXII

Teaching Objective:

To show the inconsistency of the claim of "the infallibility of the pope."

Suggestions on Teaching Procedure:

Step 1

Place on the blackboard an outline of the historical material to be covered. The following is suggestive:

Bishop Honorius and Papal Infallibility

1. The Roman Catholic claim of infallibility for the popes.
 a. Earliest enunciation of the doctrine.
 (1) Bishop Agatho (678-681) announces the "apostolic church of Peter, which can never deviate from the truth."
 b. Dogma of "the infallibility of the pope" proclaimed at the last Ecumenical Council, the Council of the Vatican in 1870.
2. Evidences of the inconsistency of the doctrine of infallibility with Catholic history.
 a. Early instances of inconsistent and contradictory positions on doctrine taken by bishops of Rome.
 (1) Bishop Vigilius (see text, p. 180-181).
 b. Bishop Honorius anathematized for heresy.
 (1) By councils.
 (2) By the emperor.
 c. Attempts to explain away the inconsistency of the doctrine with historical fact.
 (1) Explanation by Jacquin.
 (2) Explanation by Baronius.
 (3) Explanation by Melchior Cano.
 (4) Explanation by Poulet-Raemers.
 d. Admissions of inconsistency of Doctrine.
 (1) Bossuet attacks doctrine of infallibility (Catholic historian).
 (2) Schaff attacks doctrine of infallibility (Protestant historian).

Step 2

Following the outline, bring out the historical facts upon which a discussion can rest.

Step 3

Induce discussion by the use of such questions as the following:

a. How would the contemporary members of the church be able to decide between "the infallible Pope Honorius" and the immediately succeeding "infallible popes" and the "infallible councils" which condemned Honorius?
b. Do Latter-day Saints believe their prophets to be infallible?
c. The Prophet Joseph Smith said that when he spoke under the influence of the Holy Ghost he was speaking the mind and will of God, but that when he spoke without that influence he was but a man and liable to the same mistakes of judgment as other men. How does that point of view keep us from the inconsistencies in which the Catholics found themselves over the case of the Pope Honorius?
d. Did the Apostle Paul claim infallibility? Did he distinguish between the "voice of God" and "the opinion of Paul"?

Step 4

Summarize the findings of the class hour. The summary found at the beginning of the lesson might be reread.

Step 5 Assignments:

Encourage the reading of the last lesson in the manual by leaving with the class a challenging question. The following is suggestive:

Is it possible for a council of church leaders to set forth what the beliefs of the church members shall be? Who is to determine what the true doctrine is?

Lessons XXXIII AND XXXIV

CAN ONE HAVE CONFIDENCE IN THE CREEDS?

Text: James L. Barker, *The Divine Church*, Second Part, Lessons XXXIII and XXXIV

Teaching Objective:

To summarize the year's course so as to show that the Christian creeds are manmade and unreliable as guides to the gospel of Jesus Christ.

Suggestions on Teaching Procedures:

Step 1

Outline on the blackboard the topics to be discussed. The following is suggestive:

Can One Have Confidence in the Creeds?

A. The divine church of Christ was founded on revelation.
 1. Jesus did only what he had seen his Father do before.
 2. Peter was instructed that upon revelation Christ would build his church.
 3. Missionaries were sent out when called by the Spirit.
B. Revelation ceased when the Apostles were killed and the gift of the Holy Ghost was lost.
 1. The last revelation to the world came through John at the close of the first century.
 2. The acceptance of baptism performed without authority resulted in a loss of the gift of the Holy Ghost.
C. The dogmas developed without the guidance of revelation and the testimony of the Spirit.
 1. Those who met in council depended upon reason:
 a. They were without a church head.
 b. The existing reports of the councils show that doctrines were decided by debate or by force.
D. The creeds are compromises.
 1. The doctrines concerning the Father and the Son were compromises between the one God of Jewish and pagan beliefs and the three Gods of the New Testament.
 2. The doctrines concerning the incarnation are compromises.
 3. The creeds come from ecumenical or general councils called for the very purpose of bringing warring factions together.
E. The creeds were formulated in an atmosphere of intolerance and selfish combat.
 1. The councils were called to settle violent controversies.
 2. The doctrines arrived at were dictated by those who were favored by political power.
 3. The exercise of force was necessary to insure the triumph of any doctrine.
 4. The supremacy of churches and doctrines was determined as orthodox by Roman emperors guilty of the worst crimes.
F. The doctrines imposed on the Church are mysteries.

Step 2

Following the outline, call upon quorum members to give examples under each heading.

Step 3

Induce discussion by asking such questions as the following:

a. Can truth be determined by compromise?
b. Could the guidance of the church by immoral emperors lead to divine sanction?
c. Why is freedom to worship God according to the dictates of conscience necessary for a real religious life?
d. When religious dogmas are imposed on a people, what is the inevitable result? (The strong are eliminated, and the weak are made hypocrites.)
e. What are the dangers in speculating on doctrinal matters about which the Lord has revealed little or nothing?
f. How do the mysteries in science and true religion differ from the mysteries of the creeds?
g. Why were there no "witnesses" during the period of the councils?

**Note*: Two periods are to be devoted to this material. If time permits, each member of the quorum might be asked to give expression concerning the value of studying the history of the Christian Church.

Aaronic Priesthood Under 21

Ordinations to Be Performed Promptly

One of the features in our work most in need of immediate and constant attention is the matter of ordaining worthy deacons, teachers, and priests according to the age schedule recommended. Worthy male members of the Church should be ordained deacons at twelve, teachers at fifteen, priests at seventeen, and should be recommended for ordination to elders at nineteen.

Danger in Delay

We cannot estimate the harm which may be done a worthy young man when ordination to, or advancement in, the Aaronic Priesthood is delayed beyond the time when he knows it is his privilege to receive designated priesthood authority.

Why cannot ordinations within the Aaronic Priesthood be performed for the worthy young men on time? Our program is set up to guard against such costly neglect or oversight if suggestions are followed.

We depend upon stake and ward leaders to follow the program. We respectfully urge that this part of our work be given immediate attention and close follow-up at all times in the future.

Figures from Form E

Our apprehensions grow out of the following figures taken from Form E for 1952:

1. Thirty-three percent of all deacons under 21 are not ordained teachers at fifteen. However, during the following twelve months, fifty-one percent of the thirty-three percent are advanced to teachers.

2. Thirty-eight percent of all teachers under 21 are not ordained priests at seventeen. During the following twelve months, however, fifty-four percent of the thirty-eight percent are advanced to priests.

3. Sixty-two percent of all priests under 21 are not advanced to elders at nineteen. However, during the next year, fifty-nine percent of the sixty-two percent are advanced to elders.

We realize that some may have rendered themselves unworthy of advancement in the priesthood when they reach the proper age. However, when most of those not advanced on time are ordained during the following year, we are left to conclude that leadership is lagging behind the desired program tempo.

Bishopric to Perform Ordinations in the Aaronic Priesthood

While priests "may ordain other priests, teachers, and deacons," it is recommended the bishop and his counselors, as the presidency of the Aaronic Priesthood in the ward, perform these ordinations.

Worthy fathers who are priests or who bear the Melchizedek Priesthood may ordain their sons if they so desire.

Priests, in their turn, may be invited to stand with the bishopric when ordinations in the Aaronic Priesthood are performed. Standing in the circle will give the priest valuable training and some experience even though he does not ordain.

Senior Members

"Expect" More and You Will Receive More

There is a power of persuasion in "expecting." The group adviser who knows that his bishop expects him to visit the senior members of the Aaronic Priesthood will work hard to keep from disappointing him. The secretary who feels he is trusted and that he is expected to have his reports accurate and on time will put forth the necessary effort to do so. The bishop or the group adviser who wins the confidence and instils in the minds of the senior members of the Aaronic Priesthood the feeling of trust, and who expects them to respond to a given calling or activity, is not likely to be disappointed.

Willingness to magnify one's own calling, to align oneself with the program of the Church, and to discipline oneself to do what is expected of him by his file leaders, places him in the strong position to expect these same standards of conduct from those over whom he has been placed as leader.

Creating this feeling in others is developed by careful planning, good teaching, and close follow up, leaving no room for doubt as to what is expected and as to how, when, and why a thing is to be done. A careful check-up to see that instructions are understood and followed is important. The sincere expression of appreciation for a job well done should not be neglected.

The key to this understanding is found in being sure that what you expect is right and then in clearly saying what you mean and meaning what you say.

MILL CREEK STAKE, COMMEMORATES AARONIC PRIESTHOOD RESTORATION

Approximately two hundred Aaronic Priesthood bearers and their leaders, celebrated the restoration of the Aaronic Priesthood in an impressive sunrise service conducted at the "This is the Place" Monument in Emigration Canyon May 17. Many senior members of the Aaronic Priesthood attended the service.

Those in attendance included M. Elmer Christensen, stake president, and Ray D. Smith, counselor; Robert D. Maurer, chairman of the stake committee; bishoprics of wards and other Aaronic Priesthood leaders.

Garth Eldredge, a priest, Mill Creek Second Ward, conducted the service.



Bishopric's Page



Prepared by Lee A. Palmer

Award Record for 1952 Reaches All-time High

We are happy to announce that, as we go to press, (July 10), the number of individual Aaronic Priesthood awards issued by the Presiding Bishopric for 1952 has broken all records since the program was begun in 1943.

We felt confident our leaders would not let us down. We are grateful!

We appreciate our Aaronic Priesthood members whose loyalty and devotion contributed to the establishment of our all-time high of 13,865 awards earned in one year.

Aaronic Priesthood Under 21

Survey of Monthly Reports Reveals Program Weaknesses

Items 11 to 17 in the monthly Aaronic Priesthood report need attention. A survey of the seven items indicates there is considerable room for improvement.

The following figures deserve careful attention:

Overage

Items 11 and 12 disclose that only thirteen percent of more than twelve thousand overage deacons, teachers, and priests under 21 are being visited by Aaronic Priesthood leaders. This means that eighty-seven percent of them are receiving little or no attention in our program. Why?

Absentees

Items 13, 14, and 15 reveal that our boys living away from home are being neglected by bishoprics and Aaronic Priesthood leaders in the matter of correspondence. Sixty-one percent of approximately five thousand boys living away from home are not receiving letters from their ward leaders at home. Why?

Unordained

Items 16 and 17 indicate that of the more than four thousand unordained male members 12 to 21, only thirteen percent are being visited by Aaronic Priesthood leaders. Eighty-seven percent of these young men are going through life without the blessings of priesthood service if this record continues. Will it continue?

The Remedy

There is a remedy for every one of these symptoms of inattention or neglect. The handbook for leaders of Aaronic Priesthood Under 21 contains a complete outline of the best known treatments for these conditions. The program is useless unless it is followed without interruption.

Another report will be forthcoming on these features in our work. We pray for a report of marked improvement.

Remember:

"It is infinitely easier to save the boy than to retrieve the man."

GRIDLEY (CALIFORNIA) STAKE COMMEMORATES AARONIC PRIESTHOOD RESTORATION

Two hundred and sixty Aaronic Priesthood bearers and young women of corresponding ages were guests of the stake committee for Aaronic Priesthood under 21 at a banquet, program, and dancing, commemorating the anniversary of the restoration of the Aaronic Priesthood.

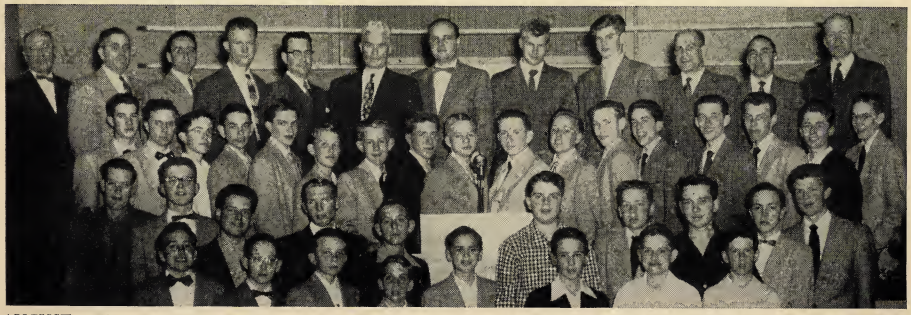
The Y.W.M.I.A. prepared and served the dinner.

This is a splendid example of the desired co-operation between our youth leaders in Aaronic Priesthood and M.I.A.



EAST ENSIGN WARD, ENSIGN (UTAH) STAKE, ONE OF TWO FIRSTS TO RECEIVE WARD AARONIC PRIESTHOOD AWARDS

East Ensign Ward, Ensign (Utah) Stake tied with the Yalecrest Ward, Bonneville (Utah) Stake to become the first wards in the Church to receive the coveted ward Aaronic Priesthood award. Sixty-three percent of all Aaronic Priesthood under 21 qualified for the Aaronic Priesthood individual award which is well above the fifty percent minimum required.



IF YOU KEEP MY COMMANDMENTS

(*Concluded from page 571*)

feet that had carried her over a thousand mile trail, pulling a handcart in the James G. Willie Company, he said, shaking his head: "I will take her feet off; one above the knee and one below—then she will live for a little while. That is all I can do with feet frozen as black as that." When she cried, being young and tired and sick, her mother stood up straight and firm and said the memorable words that have been printed, like a crest, on my heart: "If she dies, she dies with her feet on." Like embattled warriors, bearing the scars of the wars of adversity, her feet, aching, burning, full of constant pain and discomfort, took her through life, and she walked it proudly, each step a moan, sometimes a prayer, but she walked with a staff in her hands—the commandments of God.

Then there was the time when her husband asked her to accept the law of plural marriage. Not understanding this law, she at first refused. Bitterness entered her heart. She felt she had endured all things, she could not endure more. In a rebellious spirit she sought the highest priesthood authority she knew and asked him to let this cup pass her by. He said: "Mary, this is not my choosing. It is a commandment of God." She walked home, under the stars, knowing she would be able to endure all things.

Just before her eightieth birthday, we induced her to go to a photographer and have her picture taken. We added just a few touches: a new lace collar to her old black dress, her white hair framing her kind, wrinkled face, her glasses adding impressiveness to her slightly upturned nose. Later, when we showed her the picture, she failed at first, to recognize herself. Her comment was: "My, she's a big woman, isn't she?"

"That's you, Grandmother," we said.

Her hands trembled. Her dim eyes gazed into the face of a majestic looking woman, queenly in features and poise, whose soul was so great it gave the impression of a great stature.

"Do I look like that?"

"You do," we all chorused.

"I did not know life was doing that to me."

And she, who had rarely looked into a mirror because she had never had time, and who had had so little in life, dropped her head and wept because she was beautiful.

" . . . if you keep my commandments and endure to the end you shall have eternal life, . . . " (D. & C. 14:7.)

In her last sickness we crept into her room. She looked up and smiled. "I can see you so plain. It is lighter than it used to be, I suppose. And just think, my feet don't hurt! I guess I have conquered those feet at last."

Later, there was a smile on her face as she rested in her casket, and I looked upon her peaceful countenance and knew that she had endured and conquered—Mary Hurren Wight had eternal life.

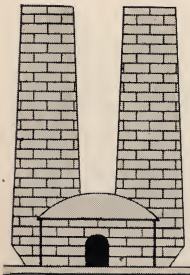
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(*Continued from page* 581)

With an angry gesture he scooped the money into his hand and thrust it into his pocket. But one coin escaped and rolled under the bureau with a mocking jingle.

He knelt down and looked for it. There it was—a penny. Dan grunted as he drew it out. Still kneeling, he picked it up and held it in his hand, studying it absently. It wasn't very old—1930. Lincoln, though slightly tarnished, was noble still in profile. And there above his head were the words by which the great man had lived. . . . "In God We Trust."

Right then, simply, he knew he couldn't do it. Probably he had known it all along. There was no joy in this recognition, only quiet acceptance. He would tell Jenny. She wouldn't laugh at him—she was too kind for that. But he would feel her scorn and pity, and his heart would break. Still, he couldn't spend the Lord's money, not even for Jenny.

He told her that night as they sat in the swing on her front porch. There seemed to be no easy way to do it, so he just blurted it out, knowing that his voice was belligerent, but not being able to help it.

There was no way to explain it to her—he didn't even understand it himself. But he knew that if he sacrificed even a part of his faith for Jenny, he would be slowly killing that something in him that made him love her. So he told it all, even about the penny and the words like a halo over the head of Abraham Lincoln.

There was silence in the warm night, the pin-pointed stars stopped twinkling while young Dan waited for Jenny to speak. And when he could wait no longer, she turned to him, her hazel eyes misted with tears. "I'm glad, Danny," was all she said.

THE years rolled back into place, and Dan stood with his son by an irrigation ditch.

"Go on, Daddy," said the boy; "what happened next?"

The man was silent. How should he answer? He had given his son this gift out of the past, yet the boy had been blind to it, waiting as he was to hear of a miracle. Still, he had told his son that God answered prayers—even little ones about money. And it was true. He had no choice but to finish the story.

"Well, Danny," he said, "this is what happened." He went on reluctantly, hating the light he kindled in the boy's eyes as he recalled his prayer of long ago. It had been a prayer for money—a humble prayer—he asked it only because he wanted to give something to Jenny.

And when early the next day his route manager came to see him, he knew before the words were spoken that his prayer had been answered.

"Here you are, kid," his manager had said, "you earned it." It was bonus money—a commission for having entered more new subscriptions in the last three months than any other boy with the paper. He wasn't surprised at all to see that the check his route man gave him was in the amount of five dollars, for the fact was that even then the miracle had

(*Continued on following page*)



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This Is Our Son

(*Continued from preceding page*)

been dimmed by the greater miracle of Jenny's understanding heart.

The story finished, he looked at his son, searching the fresh young face, hoping still for some sign that the miracle had been seen and wondered at.

The boy let out his breath in a sigh. "Boy," he said happily, "God really *does* answer prayers."

Dan's heart, already heavy with foreboding, sank at these words. Now his son would pray for pennies from heaven and expect God to drop them in his lap. He wanted to speak, to say, "No, Danny, he doesn't—not always just the way we want." He wanted to say, "Some things are more important than money, son—things like love, and honesty, and faith."

But it was too late. The words died unspoken in his throat. Sadly he turned away, carrying his shovel as though it had grown heavy with the afternoon's work. He waded through the ditches and closed the floodgate, not calling to the boy who stood quietly with his hoe.

Misgivings flourished in Dan's heart like the weeds in his garden. He had turned the garden over to Danny, hoping that the responsibility would bring the boy a little faster to maturity. But something was wrong. Even the chance to sell some of the produce for pocket money failed to make the boy take hold.

He was willing enough; Danny had never been sullen or ungracious. It was one of the many things about him that his father loved. But day after day Dan would come home to find the weeds overrunning the carrots, the ground still hard-packed around the corn.

Then one afternoon Danny forgot the water turn until the last fifteen minutes, and Dan felt he had reached the end of his patience. That night the boy came to the table with a soiled bandage adorning a finger. His father mentioned it casually, with a hint of sarcasm.

"Worked your finger to the bone, I guess."

To his amazement, the boy stammered and flushed. "Oh, it's nothing. Guess I was careless."

This gave Dan the opening he

needed, so he lectured the boy, accusing him of indolence, letting his voice grow harsher than he really meant it to be. He took a kind of guilty pleasure in the boy's stricken look, not understanding why, but feeling vaguely that in wounding his son he was punishing himself as well.

August ripened into September, and then suddenly, as if all the years that had gone before had not been leading up to it, Dan was thirty-six years old. Birthdays had never mattered to him much—sometimes he even had difficulty remembering how old he was. But this year he was acutely aware of his age—painfully so, when he looked at his son and realized that in all the long years that lay between them he had not found the wisdom to guide the boy more surely.

KNOWLEDGE

By Elaine V. Emans

When I was young, I thought that courage went
With a shout upon the lips and banners high.
I thought possessing courage always meant
That one could very easily defy
Whatever enemy approached because,
Wearing the shining armor, he had no
Fear nor uncertainty. I thought he was
Impregnable to much of grief or woe.

But now I know so well there is another
Courage of quietness, and such was yours,
Day in and day out, bannerless, my mother.
And now I know the spirit that endures
The unendurable is braver far
Than those with flags and shouting often are.

The most crippling aspect of his problem was that he didn't know where to place the blame. If he was expecting too much of his son, then he himself was at fault. But if, on the other hand, his demands and expectations were reasonable, then the boy's failure to meet them seemed to Dan to offer even more conclusive proof that he had failed as a father.

So on this birthday he took his problem to work with him and worried over it through the day. Later, at home, he prayed silently about it while he pretended to read.

Dinner was a special affair that night in honor of his birthday. Usually Dan's real enjoyment of such family festivities came in watching the children's excitement. But tonight, though he tried not to mind,

(*Continued on following page*)



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This Is Our Son

(*Continued from preceding page*)

the fact that Danny came running in late to the table seemed to take from him even that pleasure.

But after dessert the smile he had forced to his lips grew a little more relaxed and genuine. Maybe tonight he and Danny could get back the old feeling of understanding and comradeship. So he pretended great surprise at the gifts laid at his place, covertly watching Danny for a trace of interest or enthusiasm.

It was no use. The boy's eyes seemed to be windows of an empty house—his mind was a million miles away. But Dan, mustering a gaiety he didn't feel, fussed with the wrapping and exclaimed over the small gifts the children had chosen with their mother's help, pointedly ignoring the fact that Danny had nothing to say.

He had one moment of genuine pleasure when he opened the present his wife had given him and found it was a Church book he had long wanted. He smiled, thinking how well she knew him through the years of their marriage. Their glances met as he thanked her, and his heart warmed at the love in her eyes.

But it chilled quickly again, for Danny, preoccupied to the last, excused himself and disappeared.

So the dishes were cleared away, and Dan read to the youngsters, not really noticing what he was reading but thinking of Danny with both anger and grief.

Then the children kissed him good night and were whisked away upstairs. Dan, feeling alone and shut in with his thoughts, brooded silently in the living room. He knew he would have to talk to his son; his chagrin and despair were too overwhelming to suppress any longer. But now, on his birthday, what could he say that wouldn't sound petty and insincere?

At last he heard Danny's footsteps coming up the basement stairs. Dan rose from his chair and laid down his book, still unopened and unread.

He knew Danny had come into the room, but he deliberately waited before turning to face him, partly to impress the boy, partly because he was praying silently but urgently for guidance and understanding.

So when he turned at last, he was

surprised by the radiant look on the boy's young face. Over Danny's head he looked at his wife who stood in the doorway, smiling.

He looked again at Danny who was moving toward him, holding something in his outstretched hands. "Happy birthday, Daddy," the boy said, his voice eager and pleading.

For a blank moment Dan felt frozen, unable to move or speak. Then shame and gratitude swept over him, leaving him so shaken that he was silent still. When at last he found words, his voice was husky in his ears and his eyes stung.

"Thanks, Danny," he managed to say, "thank you, son." It was a gunrack, crudely fashioned, but unmistakable. He took it carefully in his hands, blinking away the foolish tears, wondering how he could possibly find words lyrical enough for the song in his heart.

"I didn't think I could make a gunrack, Daddy," his boy was saying, "so I was going to buy you one. But I didn't have enough money."

Money! And he had thought his son was spoiled. Dan writhed at the recollection. "Nothing could be nicer than this, Danny," he said. And it was true. The homemade rack spoke mutely of the painstaking care with which it was fashioned. That much, anyone could tell. But only Dan could recognize the offering for what it really was—the gift of an understanding heart.

So with the bittersweet knowledge swelling within him, Dan heard his son say, "Remember what you told me about the penny? Well, I just decided to trust in God. So I went ahead and made the gunrack. And He helped me." The young voice deepened and grew husky. "God really does answer prayers."

"Yes," Dan said quietly, "yes, Son, he does." He tried to say more but found his heart too full. Instinctively he turned to his wife and saw through the blur of tears that her hazel eyes were moist like his own.

In that moment, humbly, but with great joy, he knew! He knew now what these two he loved had always known—as was true with pennies, so it is with the soul of man—all things work together for good when in God we trust.

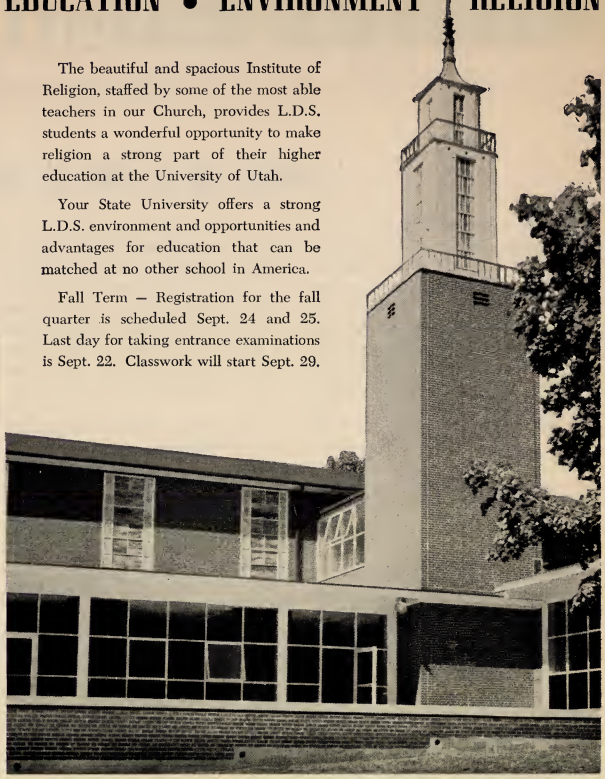
Finally he spoke. "Jenny," he said, "Jenny, this is our son."

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Today's Family—

IRIS PARKER
Editor

Storing for a Time of Need

Since pioneer days, members of the Church of Jesus Christ of Latter-day Saints have been counseled by their leaders to have a year's supply of essential foodstuffs in reserve. More recently it has been urged, in addition, that Church members have a supply of clothing and, if possible, fuel to last for at least a year. The First Presidency has made it clear that in case of any emergency, we should be prepared to assume our own responsibility and not expect the Church to make this provision for us.

The central organization of the Church itself has many storehouses in which have been collected quantities of food, clothing, fuel, drugs, bedding, furniture, and construction materials. It is hoped that in the event of flood, famine, or other calamity, a major depression, or even atomic warfare, that the Church membership will be provided with the physical necessities. However, these supplies at the bishops' storehouse would last only a few days if everyone in the Church made demands at once. Thus, the only way we could meet an emergency, if one should arise that is widespread, would be for every family to have sufficient on hand for its own needs.

The general Church welfare committee receives requests from members of the Church for counsel about storing food in their own homes for their own use. The committee desires to make no specific recommendations. Requirements of people in a free country like ours are so varied that the preparation of a list of what to store would not be practical. Storage conditions in different parts of the Church vary greatly, and general storage instructions will not apply to all wards and stakes alike.

In planning your storage program, it might be well to heed the counsel of Elder Mark B. Garff of the general welfare committee to "prepare for a famine, not a feast." Store simple, nutritious, staple foods that your family enjoys. In many instances they will be products from your own garden, preserved in your own kitchen.

It has been found that canned foods, such as peas, corn, string beans, peaches, pears, apricots, and meats can be stored safely from one to three years, if kept in cool, even temperature storage. Fruits with pits, such as cherries and plums, should not be stored for more than a year. When food is stored, obviously the older stock should be used first.

Families should also be encouraged to consider carefully their needs for root vegetables, such as potatoes, carrots, and turnips. These can be stored from season to season in cool cellars with dirt floors or in pits which must be properly ventilated.

There should be provision for items such as sugar, salt, syrup, honey, macaroni, rice, beans, and soap.

Non-fat dry milk powder may be stored safely for several months if kept in a moisture-proof container. However, in time it may absorb odors. Soap should never be stored in close proximity with sugar, powdered milk, or other foods that will absorb odors.

In regard to wheat, one of the important basic foods to store, the general welfare committee has suggested for some time that dark hard winter wheat (Turkey) or dark hard spring or Marquis wheat are varieties with qualities that make them most ideal for storage. A high-grade wheat should be selected, number two or better, which means that it will weigh not less than 58 pounds to the bushel. Protein should be from 11.50 or 12.50 percent. Your storage wheat should be cleaned for human consumption and free from smut and foreign material. It is important that the moisture content be less than 10 percent. Insects are unable to reproduce in clean



—*Monkmeyer Photo*

grain with a moisture of 9 percent or below. Containers should be substantial enough to hold the weight of the grain, protect it from rodents and insects, and should be moisture-proof.

Concerning the quantity of wheat to store, this will vary according to individual needs. An active person will require more than an inactive one. As a guide, however, one year's requirements will vary from 70 pounds a year for children to 300 pounds for an adult. Of course this refers only to bread, cereal, and other normal requirements. If circumstances cause wheat and wheat products to become the principal diet, the amount required for each individual would be proportionally increased.

It perhaps would be advisable to arrange for some means of grinding the wheat, should an emergency arise. There are many small home grinders on the market, any of which should prove adequate for your needs; or perhaps there is a grinder in your community or neighborhood that could be utilized.

Information about storage conditions and length of time various foods can be stored in different parts of the Church may be obtained from local county agents, home demonstration agents, state colleges, or those professionally engaged in the food business.

It is now the harvesttime of year, and Church members are encouraged to take inventory of supplies on hand, take steps to increase the amount if necessary, and certainly replace the stock that has been depleted during the course of the year.

Too, it might be well for the L.D.S. housewife to think ahead to the time when she might have to depend entirely on the stock of food in her storehouse for the sustenance of her family. There should be nothing to fear if there is an adequate supply of staples and a variety of canned fruits, vegetables, and meats on her storehouse shelves, fresh vegetables in the root cellar, and clean, well-preserved wheat on hand. It should be possible to provide not merely adequate meals, but appetizing ones, as well; for example, there are delicious cereals, breads, and desserts that can be prepared from whole wheat flour. The following recipes, tested and recommended by the Utah State Extension Service, co-operating with the United States Department of Agricul-

(*Continued on following page*)







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STORING FOR A TIME OF NEED

(*Continued from preceding page*)

ture, require staple, rather easily preserved ingredients, and whole wheat flour only. Keep them on file for future reference.

Whole Wheat Bread and Rolls

2½ cups scalded milk
¼ cup brown or white sugar or ⅓ cup molasses
3 tablespoons butter or other fat
1 tablespoon salt
1 to 2 cakes or packages compressed or active dry yeast*
7 cups (or more) whole wheat flour, fine or medium grind

Scald the milk and add sugar, fat, and salt. Then cool to 85° F. (slightly cooler than body temperature) and add the yeast, crumbling it as you add it. Add about half the flour to the milk. Stir and beat this batter. Continue to add flour and to beat in the flour until a stiff dough is formed. Turn dough onto lightly floured bread board. Knead lightly and evenly until dough is smooth and elastic. When small blisters show beneath the surface of the dough, shape dough into ball and place in greased bowl. Cover and let rise until light but not quite large enough for it to have doubled its bulk. You may want to use the touch-of-the-finger test. As soon as a dent barely remains, the dough is ready to mold. Turn dough onto board and mold into loaves or rolls. Place in warm place (82° to 86°) away from drafts. Let rise again until it is light but not until it has quite doubled in size. Again you may wish to try the touch-of-the-finger test. Bake at 400° F. for 15 or 20 minutes—then lower heat to 375° F. Total baking time, 45 minutes to an hour. Makes two loaves or one loaf and a pan of rolls.

Cracked Wheat Cereal

4 cups water
1 cup coarse cracked wheat
1 teaspoon salt

In the top of a double boiler, over direct heat, bring the water, with the salt added, to a rapid boil. Sprinkle the dry cereal slowly into the rapidly boiling water, stirring constantly. Cook it for five to ten minutes, then complete the cooking in the double boiler over boiling water. Cooking time, about one hour.

Cereal may also be cooked in a pressure cooker at 10 pounds pressure for about one-half hour.

Popovers

⅔ cup whole wheat flour
¼ teaspoon salt
2 eggs
⅔ cup milk
1 teaspoon melted bacon fat

Set your oven at 450° before you start. Melt bacon fat. Grease 8 or 10 custard cups or a deep muffin pan. Sift whole wheat flour onto piece of paper. Measure ⅔ cup of the flour into a bowl. Add ¼ teaspoon salt. Mix. Beat 2 eggs in separate bowl until foamy. Beat into eggs ⅔ cup milk and 1 teaspoon melted bacon fat. Make hole in center of flour. Stir milk mixture gradually into flour. Beat just to mix well . . . no longer. Pour into cold greased cups until two-thirds full. Bake in oven for 15 minutes at 450° F. Reduce heat to 350° F. and bake 30 minutes longer. Remove at once from cups. Prick with sharp fork to let steam out. Serve piping hot with butter.

Pancakes

1½ cups sifted whole wheat flour
2 teaspoons soda
2 teaspoons brown sugar
¾ teaspoons salt
2 eggs well beaten
3 tablespoons melted bacon fat
2½ cups buttermilk (at room temperature)

Sift flour, soda, brown sugar, and salt into a bowl. Combine eggs, bacon fat and buttermilk and combine with dry ingredients with a few strokes. Do not over-stir. Add more milk, if needed, to make a batter just thin enough to pour. Cook on heated griddle.

Waffles

Use same ingredients as for Pancakes except use only 2 cups buttermilk for 1½ cups sifted whole wheat flour.

Applesauce Cake

2 cups whole wheat flour (unsifted)
3 teaspoons baking powder (double action)
½ teaspoon salt
1 teaspoon cinnamon
¼ teaspoon cloves
⅛ teaspoon soda
½ teaspoon nutmeg
⅓ cup shortening
½ cup sugar
2 eggs

(*With 1 cake or package of yeast, dough will take four to six hours from start to finish. With 2 cakes or packages, dough will take only 2½ hours from start to finish.)

½ cup molasses
1 cup thick applesauce (medium sweet)
½ cup raisins

Mix dry ingredients together—flour, sugar, baking powder, salt, spices, and soda in the mixing bowl. Add the shortening, applesauce, and molasses. Beat for 2 minutes in electric mixer (or 300 strokes by hand does just as well). Add the unbeaten eggs and beat another two minutes (or 300 strokes). Fold in the raisins last. Pour into a wax or brown paper lined pan and bake one hour at 350° F. When almost cold turn out of the pan and remove the paper. Spread with caramel frosting or sprinkle with powdered sugar.

Raisin Cookies

¾ cup brown sugar
½ cup fat
½ cup light-colored molasses
½ cup hot raisin juice
½ teaspoon ginger
½ teaspoon cloves



½ teaspoon nutmeg
½ teaspoon salt
¾ teaspoon soda
2 to 3 cups whole wheat flour
1 cup raisins
1½ cups water
½ cup nut meats, if desired

Turn on oven to 375° F. Grease cookie sheet. Rinse raisins. Then cover in saucepan with 1½ cups water. Bring to boil and simmer 5 minutes. Measure ½ cup raisin juice. (Save extra juice for other use.) Cream fat and sugar. Add molasses and hot juice. Measure 1 cup of the whole wheat flour into a bowl. Stir into it the ginger, cloves, nutmeg, salt, and soda. Add to first mixture. Add raisins (and nuts). Stir in just enough flour to make a dough that will hold its shape and will not spread on the cookie sheet when you drop it from a spoon. Drop one spoonful at a time onto the greased cookie sheet. Bake at 375° F. for 10 to 15 minutes, or until lightly browned. Cookies burn easily, so watch carefully. Remove from oven. Cool on a rack. Makes about 5 dozen cookies.

(*Continued on following page*)

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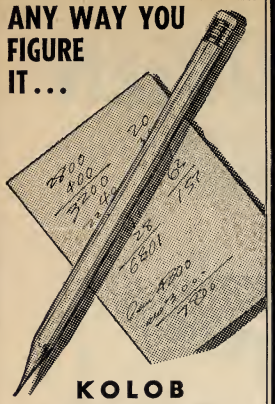
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STORING FOR A TIME OF NEED

(*Continued from preceding page*)

NOTE: You may use chopped prunes instead of raisins in this recipe.

Plum Pudding

Sift into mixing bowl:

1¼ cups sifted whole wheat flour
¾ cup sugar
1 teaspoon cinnamon
¾ teaspoon nutmeg
2 teaspoons double-acting baking powder
½ cup powdered milk
¾ teaspoon salt

Add and stir well:

2 tablespoons molasses
1 cup each finely ground raw carrots and potatoes
1 cup raisins
½ cup broken pecans, walnuts, or toasted almonds

Brush two pint-size tin cans with oil; put pudding in cans and tie wax paper securely over tops; place in cooking utensil in water two inches deep; cover utensil and boil slowly two hours. Serve hot with hard sauce.

Variations: Add ½ cup of any one or more of the following: chopped dates; finely diced citron; dried currants; diced raw apple or persimmon; ground dried apricots or peaches; beat batter with 50 strokes if more than 2 cups fruit are to be added.

Omit baking powder; mix 1 to 3 packages or crumbled cakes of bakers' yeast into ground vegetables; stir well and set in a warm place while measuring other ingredients.

Date Pudding: Omit raisins and nutmeg; add 2 cups chopped dates.



—Religious News Service Photo

by Iris Parker

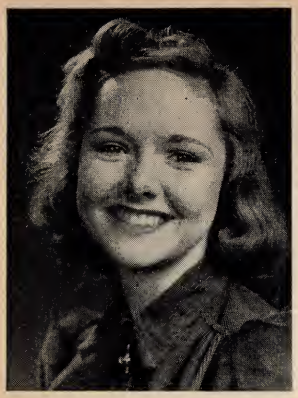
IF I WERE in my teens, girls, I would glory in my legacy of youth and beauty. I would examine myself carefully—but not too often—in the mirror. I would smile, for what I would see there would please me. Surely every girl is beautiful in this happy time of life. She possesses loveliness composed of abundant energy, clear eyes, laughter, shiny hair.

Look in the mirror, sweet Marie. Do you like what you see? No, you say—there is a small hump on my nose. But who glances at your nose? One sees instead your lovely skin, your clear blue eyes. Now smile, Marie. Throw back your shoulders—be proud you're tall.

If I were sweet sixteen like you, Betty Ann, and blonde and beautiful—yes, beautiful—I would buy a new pink dress. I would be a fragile blonde now and all my life. I must discreetly turn down malts and candy bars—but my reward would be me—willowy and trim—my clear white skin.

And self-conscious behind her glasses is our black-eyed Suzanne. Brush back your hair, lovely one—nothing more must hide the intelligence that shines from your eyes. You are like a bright and slender pixie, and your smile is your glory at seventeen.

If I were thirteen or fifteen or nineteen, I would be always fresh and neat—I would sit and stand up tall. I would keep my voice gentle, my smile frequent, my laughter soft and from the depths of my happy soul. I would wash my face gently each night and guard my complexion



with soothing, smoothing lotion or cream. If braces would improve my smile, I would not be too proud to wear them now. If I were in my teens, I would make my skirts and learn to bake a pie. Make-up, except for a little lipstick, would not detract from my natural charm, though I might accentuate my brows.

Yes, if I were in my teens, I would be happy and confident in the knowledge of my beauty. If I lacked for friends I must ask myself the question—am I kind? And young, but wise in the secret of true and lasting loveliness, I would pray humbly with Socrates of old, "O God, that I may be beautiful within."

SEWING LESSON

By Jane Merchant

She brought her sewing to me,
My little girl, today,
And eagerly awaited
My leave to go and play.

So eager to be playing!
The seams were all askew.
How hard it was to tell her
She must sit down and do

The work again, more neatly.
The needle pricked my heart
With every stitch she took—yet
I bore the stinging dart

To spare her later sorrow;
For I, who love her best
Must teach her now that careless work
Will never meet life's test.

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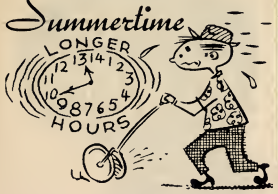
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Food From the Land of Joseph Smith and Brigham Young



Bertha S. Reeder

TODAY in New England, renowned for its beautiful hills and valleys, its stern and picturesque seacoast, its invigorating climate, and its indomitable people, L.D.S. cooks are busily preparing hearty foods such as might have been eaten when our two first Church presidents were born there, more than a hundred years ago.

When a mission president's wife visits the homes of L.D.S. housewives in Vermont, New Hampshire, Maine, Massachusetts, or Connecticut, she discovers that their cookery is a blend of all that is characteristic of the people of this rugged corner of America. New England cookery is simple, as a practical folk would have it; New England cookery is imaginative, with a tang that comes from a skilful use of spices and molasses and maple sugar; New England cookery tells of the sea—and of all the peoples who have visited and stayed to contribute a bit of their own homeland flavor.

Sister Bertha S. Reeder spent five busy and enjoyable years in New England while her husband, President William H. Reeder, was presiding over the New England Mission. Now she is at home again as President of the Young Women's Mutual Improvement Association of the Church. Sister Reeder, famous as a hostess, both in Ogden where she lived for many years, and now in Salt Lake City, owes much of her reputation to her warmhearted love of people and her intelligent understanding of them and their problems. However, New England contributed its bit to her housewifely charm, and it would not be surprising to see her presiding over a table laden with one of the following delectable dishes.

New England Boiled Dinner

A New England boiled dinner is a one-dish meal, usually made with corned beef and vegetables; however, beef brisket or other inexpensive cuts may be substituted. Although you may buy corned beef already prepared, we are including the following corned beef



—Photo by Otto Done

A New England scene familiar to our Church members, the birthplace of the Prophet Joseph Smith.



A New England boiled dinner is a one-dish meal, usually made with corned beef and vegetables.

recipe for those who wish to know how to make this distinctively flavored meat.

To corn beef, combine and stir well:

8 cups water
1 cup salt
3 tablespoons sugar
6 peppercorns
1 clove of garlic, minced
2 teaspoons mixed pickle spices
1 bay leaf

Add:

¼ teaspoon saltpeter (this may be omitted, but it gives the meat its red color)

Dissolved in

½ cup warm water

Add 5 or 6 pounds beef (brisket or rump).

Cover it with a plate and place a heavy weight on it. Leave the meat in the brine for 36 hours.

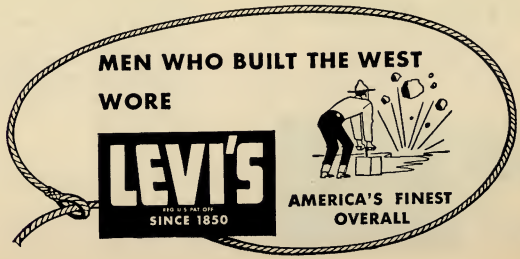
Now that it has corned you are ready to prepare your New England boiled dinner. Wipe the meat with a damp cloth and tie to keep it in shape. Place it in cold water to cover and add

½ clove garlic (optional)
6 peppercorns

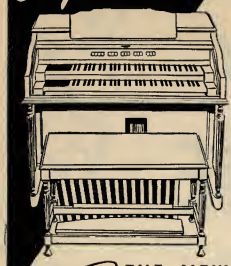
Bring it to the boiling point, remove the scum, reduce the heat, cover the pot and simmer the meat for about four hours. Remove meat from the pot. Bring stock to boiling. It is now time to add the vegetables for your New England boiled dinner. Add 3 small parsnips, 6 large carrots, 3 large turnips, and simmer 30 minutes. Then add 8 small peeled onions and 6 medium-sized, quartered potatoes; simmer 15 minutes. Cut a head of cabbage into wedges and simmer until tender (about 10 to 15 minutes). Reheat the meat in the stock. Serve it on a platter surrounded by the vegetables, garnished with parsley.

(*Continued on following page*)





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FOODS FROM THE LAND OF JOSEPH SMITH AND BRIGHAM YOUNG

(*Continued from preceding page*)

Boston Baked Beans

Soak 1 pint pea beans overnight (this variety of beans does not break up or become mushy). Simmer in salted water until outside skins will burst—which is best determined by taking a few beans on the tip of a spoon and blowing on them, when skins will burst if beans are sufficiently cooked. Remove from heat and put in colander, pouring cold water over them. Place in bean pot and bury a whole onion in them. Mix ⅔ cup of molasses, 1 tablespoon maple or brown sugar, 1 teaspoon salt, 1 teaspoon mustard, a little pepper. Add to beans. Cook ¼ pound salt pork in strips in oven until browned on all sides. Put in bean pot. Add enough water to cover and bake in slow oven (225° F.) from 6 to 8 hours. Add more water, if needed. When ready to serve, remove onion.

Before We Learn to Live

Richard L. Evans

SOMETIMES we well may wonder why we have to live so long before we learn to live. There are many things we might wish we had learned sooner instead of later in life. There are many mistakes and misunderstandings along the way: mistakes of judgment, bad beginnings, lost time, journeys and ventures in the wrong direction, unprofitable and unpromising pursuits. There are strained relationships between people who should be close to one another, between people who have every natural reason to keep close but who harbor differences and drift apart. There are errors of understanding, quarrels, prejudices, wrong actions, and unwise utterances. And then sometime, somewhere, perhaps far along the journey, we learn to misjudge less and to understand more; we learn to be more charitable, to live with less friction, with less resentment, with less quick judgment and condemnation. And well we may wish that we had learned these things sooner instead of later in life. Of course, some do learn them sooner. Some seem to mellow and to mature in judgment and wisdom and understanding earlier than others. But many of us live a long time before we seem to learn some of the fairly simple things that could have eased the way and made life more meaningful for us and for others also. And as to living so long before we learn to live: perhaps this is one of life's chief purposes. With an immortal future before us, life appears, as in fact it is, a period of preparation for endless eternal opportunities. And our failures and faltering may be in part the growing pains, which we can survive with faith in the plan and purpose of a loving Father, with faith that an understanding of it all will ultimately be ours, and that then we shall know, as now we believe, that the struggle and the journey, and the sometime groping, reaching, wondering will gloriously and everlastingly be immeasurably more than worth all the effort—and will justify the faith by which we now must live in many ways.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JUNE 28, 1953

Copyright, 1953

Boston Brown Bread

Combine:

1 cup yellow corn meal
1 cup rye or white flour
1 cup graham flour
¾ tablespoon soda
1 teaspoon salt

Combine in a separate bowl:

2 cups sour milk
¾ cup molasses
1 cup chopped raisins (if desired)

Add the liquid to the dry ingredients. Pour the batter into a buttered mold. Fill it two-thirds full. Steam it for 3½ hours. Add more boiling water as needed. Take from water, remove cover, and set in slow oven (300° F.) 15 minutes to dry off. Remove from mold. Cut with string while hot, by drawing string around bread, crossing, and pulling ends. Makes two loaves.

Apple Pan Dowdy

We note from a cookbook with recipes dating back to 1700 entitled *What Salem Dames Cooked* that pan dowdy was made in a large old-fashioned bean pot and baked overnight. For a method more practical in this day of dainty casseroles and automatic ovens, we offer the following:

Arrange 2 cups sliced apples in bottom of buttered baking dish. Sprinkle with ¼ cup molasses or maple (or brown) sugar and ¼ teaspoon each nutmeg, cinnamon, and salt. Bake in a moderate oven (350° F.) until apples are soft. Cover with rich biscuit dough or pour over Cottage Pudding batter and continue baking for 20 or 25 minutes at 400° F. Serve from dish or turn out, apple side up. Serve with hard sauce, thick cream, or whipped cream. Serves 6.

Cottage Pudding batter may be made with the following recipe:

¼ cup butter
½ cup sugar
1 egg, well beaten
½ cup milk
1½ cups flour
2 teaspoons tartrate or phosphate baking powder (1½ teaspoons combination type)
½ teaspoon salt

Cream butter, add sugar gradually, and egg; mix and sift flour, baking powder, and salt; add alternately with milk to first mixture.

Fritos RECIPE OF THE MONTH

FRITOS Chicken Patties

3 tbsp.	Butter or Margarine
6 tbsp.	Flour
1 cup	Milk
½ tsp.	Salt
½ tsp.	Monosodium Glutamate
¼ tsp.	Garlic Salt
1 cup	Cooked Chicken (chopped fine)
2 cups	Finely crushed FRITOS (Measured after crushing)
2	Eggs

Make a white sauce of butter, flour, milk and salt. Add seasonings, chicken and ¾ cup of crushed FRITOS and cool. Form into flat cakes, dip in beaten eggs, roll in remaining FRITOS—repeat and fry until brown.

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"THE EARTH IS THE LORD'S . . ."

(*Continued from page 573*)

ment? In 1937 the ratio of land to inhabitants in the United States (that is land suitable for the production of food) was 3½ acres for each person. Due to population growth and loss of land, this figure was decreased to 3 acres for each person by 1947. It is estimated that if this ratio gets smaller than 2½ acres a person, we will be unable to maintain our present standard of living.

In Europe in 1947 there were only 1½ acres for each person. In China in the same year there was less than 1 acre for each person. These are only two examples. In 1947 the world average was 1¾ acres, a fact from which we can explain why starvation and famine are not uncommon in many areas.

In our own country the soil conservation service estimates that approximately 5,500,000 tons of sediment pass by Washington, D. C., in the Potomac River each year. The annual loss in the United States is estimated at enough to fill a freight train which would encircle the earth eighteen times at the equator and is equal to about five thousand eighty-acre farms a year, or 1370 acres each day or an acre every minute.

At the head of Chesapeake Bay 85,000,000 cubic yards of sediment were deposited between 1846 and 1938. At the site of two Maryland ports, once open to overseas trade, the mooring posts are more than two miles from navigable water. Many ports on Chesapeake Bay have been abandoned because of shallow water. The depth of the water under the Hanover Street Bridge in Baltimore fell from seventeen feet to six inches, between 1824 and 1924. Such examples are not confined to the East or the South since the Intermountain area, too, is being damaged at an alarming rate.

We don't know exactly how much timber resources we have left. It is reported that the percentage has been reduced as much as sixty to eighty percent. One thing is certain—our annual demand exceeds our growth, and our western range lands have been used without judgment to the extent that only about fifteen percent is in satisfactory condition.

It is interesting to note at this point what may only be a coincidence which some soil scientists point out. In studying and scientifically classifying soil types, the scientists have grouped them into broad groups on the basis of characteristics which have resulted from the combined effects of rainfall, temperature, and natural cover. They find that soils in tropical regions have certain physical and chemical characteristics which differentiate them from soils of moderate climates. By the same token, soils in dry, moderate climates are different from the moist, moderate climates, and those in turn are different from soils of the frigid climates.

Now without going into detail, suffice it to say that each of the great soil groups has produced a civilization which in its day has achieved something of world dominance. The rise of this nation to world prominence came simultaneously with the development of our Middle West or Mississippi River basin with its deep, dark-colored soils, typical of grasslands and particularly suited to the production of grains. This was the first time any civilization or power had developed on soils of this nature. As we are rising to greater power, or at least maintaining our position, we are developing our western desert areas by reclamation, which has never been done on such a scale before. America is indeed a land which is choice above all other lands.

Russia also has large areas of grassland soils, and if we as a Christian civilization are going to compete successfully with the Russian atheists, we must conserve, maintain, and, wherever possible, replenish our natural resources. If we fail to do this, then all the lessons of history point to our eventual destruction, and we will have made the same mistakes as our predecessors. We *must* use God's earth with judgment.

The term *God's earth* is used on the evidence taken from the following scriptural quotations; for instance, in the 24th Psalm:

The earth is the Lord's, and the fulness thereof; . . .

From the Doctrine and Covenants, section 38, verse 17:

> And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it.

All ground is holy when it is used by men with judgment. Since we have been using this land of ours, our knowledge and judgment have increased. We, as a society, have learned ways of using land, forests, water, and wildlife, which yield us many benefits and yet leave some remaining for the generations which are to follow us upon this earth. Since we have been irrigating our deserts we have found ways of increasing the efficiency of our irrigation water, of reducing the run-off and floods from our ranges and watersheds. We have learned more about managing our ranges to reduce erosion and floods. We know more about how to prevent forest fires, and how to harvest our forest crop of lumber intelligently. We know how to harvest our wildlife and yet leave some for tomorrow.

But are you as an individual doing your part?

You in the city are concerned, too, just as the farmer who lives on the land. You enjoy the forests, and you are fed by the products of the farm land and ranges. If only sufficient food is produced for country folk, those in the cities and towns must starve. You city people get only the surplus. Therefore, you have an interest in promoting conservation or the wise use of the earth's riches in every possible way.

We all might take heed of a quotation from modern scripture:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—
>
> And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

The laws of nature are that we cannot destroy the earth we live upon and still continue to survive upon it. Nature will not be thwarted. If our watersheds are destroyed, water cannot be obtained with which to irrigate, drink, or cleanse, and we shall perish. The balance of nature is delicate, and man, blessed with intelligence, should be able to live without upsetting it if he will but use his judgment.

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The man about to board a train was worried about the station clocks. There was twenty minutes difference between the one in the office and the one in the waiting room. Finally he questioned a porter who made a survey of the two clocks and shook his head doubtfully.

Then the porter brightened suddenly and said: "It don't make a bit o' difference about dem clocks. De train goes at fo' ten, no mattah what."

—*Texas Outlook*

THEY COME IN HANDY

Ralph Waldo Emerson told Whittier that he had always handled requests for autographs until "the applications came to be counted by hundreds." Thereafter he had simply ignored them.

"But what do you do when they enclose stamps?" asked Whittier.

"Oh," said Emerson, "the stamps come in handy."

—*Saturday Review of Literature*

IT ALL DEPENDS

Mother was chiding Johnny. "I was hoping you would be unselfish enough to give your little sister the largest piece of candy. Why, even that old hen will give all the nicest dainties to her little chicks and take only a tiny one once in a while for herself."

Johnny watched the hen for a while and then said understandingly: "Well, Mom, I'd do the same thing if it was worms."

PREPARED

A Quaker pioneer, walking from his clearing to the meeting-house, had his trusty flintlock ready. A non-believer accosted him saying, "Brother Nathan, is it not your belief that what is destined to be will be?"

"Yes," answered Brother Nathan.

"Then, if all the Indians in the province attacked the meeting-house and your time had not come, you would not be harmed?"

"No," answered the Quaker.

"But if your time had come," pursued the other, "then, no matter what you did, it would do no good?"

"That is right."

"Then why do you carry your gun to the meeting?"

Gravely the Quaker replied, "On my way to or from the meeting I might see an Indian whose time had come."



AN L. D. S. GROUP ON MIDWAY ISLAND

For two years the L.D.S. group on Midway Island has been holding twice-weekly services at the home of Elder and Mrs. Orien P. Gossett. They report that this has been a great source of joy and happiness in their lives. Attendance at the Sunday and Thursday meetings has been near perfect, and during the period two investigators were baptized.

Front row, kneeling, left to right are: Danny Gossett, Marvin Christensen, Dale Davidson, James Martin.

Middle row: Gilbert Hays, Elizabeth Gossett, Lula Mae Gossett, Jay Mortensen.

Back row: Stanley Faulkner, Orien P. Gossett, T. H. Vaughn.

Absent when the picture was taken, but mainstays of the group, were Ralph and La Verne Millard and their children Max, Fay Ellen, and Patricia. They have recently returned to the States.

Pullman, Washington

Dear Editors,

. . . I lived in the East all my life until about three years ago when I came to Pullman to live with my daughter after my husband died. We both had made several trips West in the past to visit my son in Richland, Washington, and in June 1948 had the wonderful pleasure of seeing your tabernacle and temple and beautiful flower gardens.

The voices of Richard L. Evans and Allen Jensen are like those of old and dear friends. I haven't let them know how very much I enjoy them both, but have often felt moved to do so. Would it be possible for you to pass my "thank you" to them?

Sincerely,
/s/ Grace Jeannette Smith

M. I. A. CHORUS FROM RIVERDALE WARD, RIVERDALE STAKE

The M. I. A. chorus of the Riverdale Ward, Riverdale (Utah) Stake, has given much service in song to its own ward as well as other wards in the Riverdale and South Weber stakes. Highlight this last spring was their presentation of the Easter cantata "The Cross of Redemption." The chorus is directed by Elder and Mrs. Monte Bullock. Mrs. Roma Frost is the organist and Sally Kellerstrass the accompanist.

—Reported by Kathleen Stanfield



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Good Housekeeping Magazine gives specific answers on freezer queriers . . . see May 1953 issue, pages 165 to 170.

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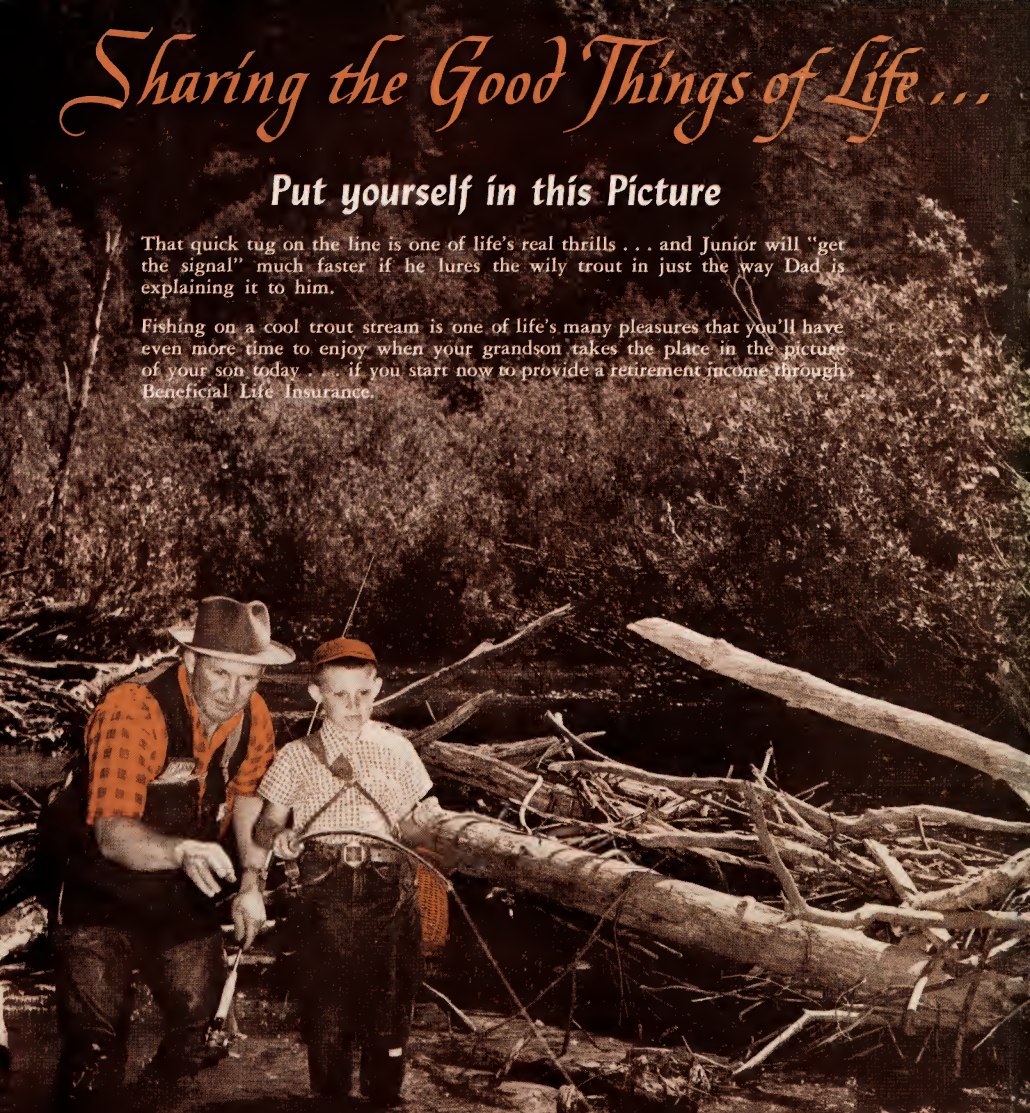
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That quick tug on the line is one of life's real thrills . . . and Junior will "get the signal" much faster if he lures the wily trout in just the way Dad is explaining it to him.

Fishing on a cool trout stream is one of life's many pleasures that you'll have even more time to enjoy when your grandson takes the place in the picture of your son today . . . if you start now to provide a retirement income through Beneficial Life Insurance.



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